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THE SINO-JURCHEN VOCABULARY OF THE BUREAU OF INTERPRETERS

by

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PREFACE

The Jurchens were a people of Tungusic origin who reached the apogee of their power in the twelfth century, when they established the Jin Dynasty , and ruled North China for more than a century. They originally had no script, but one was created on the basis of Chinese and Khitan, in the year 1120. A recently discovered manuscript may well have been written in that year or shortly afterwards, but the earliest inscription in the Jurchen script is dated 1185. Jurchen is thus the first Tungus language for which written materials in a native script are available, and make it, along with Old Turkish (in the Orkhon script) and probably Khitan (the linguistic affinities of which are still uncertain) one of the earliest written Altaic languages.

The Jin Dynasty succumbed to the Mongols, and by the time of the Ming the Jurchens had been reduced to the status of a tributory people. The script was still used, as evidenced by a stele dated 1413, and the fact that both the language and script were studied in specialist institutions, the Bureau of Interpreters and the Bureau of Translators under the Ming. They were also studied in Korea. The Jurchens formed part of the Manchu confederacy which was to conquer China and establish the Qing Dynasty in 1644.

Several stages in the Jurchen language can be established. The earliest is that recorded in the vocabulary attached to the History of the Jin Dynasty and scattered throughout that work and other contemporary documents. The language of this period presents many serious difficulties in interpretation, and the study of which can be said to have barely begun. It is very important, however, as, along with Chinese and Mongol loanwords, it is very likely that there are a number of Khitan loanwords in the Jurchen of that time, and the identification of these will be of crucial importance in the decipherment and reconstruction of Khitan. Some progress in this direction has been made. The next stage would be that represented by the Hua-Yi yiyu, the Sino-Jurchen vocabulary studied in the Bureau of Translators, which contains some 900 vocabulary items in Jurchen script and Chinese transcription. The third stage is that represented in the vocabulary used in the Ming Dynasty Bureau of Interpreters, which reflects the spoken language of the sixteenth century. This stage is already very close to, but by no means identical with Manchu. It may well be that this vocabulary also preserves words used in early spoken Manchu which have not been recorded in the standard dictionaries of written Manchu of the Qing.

The vocabulary of the Bureau of Translators, that with the Jurchen script, has been studied by several scholars, notably Wilhelm Grube, Gisaburo N. Kiyose, Jin Qicong and most recently by Dao Erji (Dorǰi) and He Xige (Qosiγu). The vocabulary of the Bureau of Interpreters has been pretty much neglected; it is the aim of this book to present a transcription and interpretation of the thousand-odd words and expressions in this text, as a contribution to the growing number of studies on this language and script.

Wilhelm Grube's edition of the Jurchen Hua-Yi yiyu was published in 1896, after which, in the words of L. Ligeti, "les recherches sur l'écriture et la langue joutchen ont connu une longue periode d'éclipse ce qu'on ne saurait regretter assez". There have been some studies on Jurchen in European languages, notably those by L. Ligeti and G. N. Kiyose, but most of the research on Jurchen has been published in Chinese, Japanese and occasionally Korean. The publication of a number of works on Jurchen and Khitan in China over the past ten years has revealed a number of exciting discoveries and developments. For these reasons, this study of the Jurchen vocabulary of the Ming Bureau of Interpreters is preceded by a rather long introduction, covering studies on Jurchen over the past eighty years, and a general outline of the "state of the art" in Jurchen studies at the moment.

This work was originally presented as a PhD thesis to the Australian National University in 1975. Incorporation of studies published over the last decade has meant the rewriting of the Introduction, and the addition of a large number of items to the Bibliography. The thesis was originally supervised by Dr Igor de Rachewiltz and Professor T.Y. Liu of the Australian National University; Professor Walter Simon read through the first draft, and made many valuable suggestions. Professor Hok-lam Chan sent me a detailed bibliography of works on Jurchen, from which the present Bibliography has grown. Professor Shirō Hattori sent me a copy of Yamamoto Kengo's work on the Sibe language. The staff at the Menzies Library at the Australian National University were assiduous in hunting down practically inaccessible items. Professor Nishida Tatsuo read this work in thesis form, and made many useful comments. Later, in China, I met specialists in the fields of Jurchen and Khitan, in particular Liu Fengzhu, Yu Baolin and Jin Qicong, who provided me with much material unavailable outside China. This new version has been improved by the incorporation of the identification of many Jurchen terms listed in a review article of my thesis by Professor Herbert Franke, "Etymologische Bermerkungen zu den Vokabularen der J̌určen Sprache" (1982). In more recent times, several people, in particular Professor H.F. Simon and Dr I. de Rachewiltz, encouraged me to update this study and publish it.

Much work is still to be done in Jurchen studies and related areas. It will need the cooperation of Altaicists and Sinologists, in China, Japan and Korea on the one hand, and in Europe, the United States and Australia on the other, complementing each other's area of expertise. The present study hopes to be a contribution in this ongoing scholarly dialogue.

CHAPTER ONE HISTORICAL BACKGROUND

A few years after the final dissolution of the Tang Dynasty (618-907), the Khitans, a people apparently related to the Mongols, established a state in the north of China officially recognised in later Chinese historiography as the Liao Dynasty (916-1125). The rest of China went through that period of division known as the Five Dynasties in the north and the Ten Kingdoms in the south, until eventually reunited under the Song dynasty in 960. The Liao and the Song coexisted until the Khitans were defeated by the Jurchens, a people of Tungus origin, which established the Jin Dynasty in 1115. There was constant warfare between the Jin and the Song; the Song were driven from their capital at Kaifeng in 1266 and reestablished themselves in Hangzhou. Eventually both dynasties were to succumb to the Mongols, who established the Yuan Dynasty in 1271. During this period, the Tanguts, a people of Tibeto-Burman affiliation, established the state of Xixia in the area of northwest China, in what is now Ningxia and Gansu.

All of these peoples, the Khitans (Liao), the Jurchens (Jin), Tanguts (Xixia) and Mongols (Yuan) originally had no script of their own. The Mongols developed a form of writing their language in Chinese characters, used phonetically, which reached a high degree of sophistication in such works as the current text of The Secret History of the Mongols. Mongol was also written in a form of the Uighur script; this script developed into that used in Classical Mongolian. During the Yuan, another script derived from the Tibetan script was used to write both Mongol and Chinese; this is known as the 'Phags-pa script. The Classical Mongolian script was adapted for writing Manchu, a Tungusic language closely related to Jurchen, which was the official language of the Qing Dynasty (1644-1911). A form of Manchu, known as Sibe, is still spoken in a small area in the far west of China.

The Tanguts devised a script of great beauty and elegance, but of enormous complexity; great progress has been made in the decipherment of this script in recent decades, but it is still imperfectly understood. Of greater interest and relevance to the study of the Jurchen script, however, was the script, or rather the scripts, devised by the Khitans. According to the History of the Liao Dynasty, "on the day yiqiu of the first month of the fifth year (of the

shence period), the larger Qidan script was formulated for the first time... On the day renyin (of the ninth month) the larger script was completed. An imperial decree ordered it to be circulated... [Diela] was endowed with a quick mind. Taizu said, "As to Diela's cleverness - his quickness in accomplishing feats is beyond my powers. But for deliberateness in planning affairs I am his superior". Uighur messengers came (to court), but there was no one who could understand their language. The empress said to Taizu, "Diela is clever. He may be sent to welcome them". By being in their company for twenty days he was able to learn their spoken language and script. Then he created (a script) of smaller Khitan characters which, although few in number, covered everything." (Liaoshi juan 64).

What is important for us to note is that there were two Khitan scripts: the "large characters" and the "small characters". It is also important to known that many of the Jurchen educated class were literate in Khitan, and that they employed it even after the creation of their own script. More than thirty Jurchen mentioned in the History of the Jin Dynasty were familiar with the Khitan script. One of the most important sources for the study of the Khitan script, the Da Jin huangdi dutong jinglüe langjun xingji inscription, was for many years thought to be in Jurchen. It seems that a gold travel pass with a Khitan inscription recently discovered may date from the Jin Dynasty; a bronze mirror recently discovered in 1971 at Da'an, in Jilin province, which can be dated 1140-1189, is in a form of the Khitan script. Incidently, the inscription on this mirror is badly written, evidence perhaps that by this stage the script was no longer regularly used and could no longer be written well. It was not until the year 1191 that the Khitan script was finally abolished.

After their defeat at the hands of the Jurchens, most Khitans fell under their control, but a group of them fled west, to what is now Xinjiang, and established a state known as the Qara-Khitay. They, too, eventually disappeared, and knowledge of the language, and script, was lost. The Jurchens, after the establishment of the Yuan Dynasty, retreated to the forests of Manchuria, and reemerged during the Ming Dynasty (1368-1644) as a tributory people. Their language was still in use, as was their script, though whatever literature may have existed in Jurchen (presumably mainly translations from Chinese) may well have been lost. Both language and script were studied in the Bureau of Interpreters and the Bureau of Translators of the Ming, and an important trilingual inscription, in Chinese, Mongol and Jurchen, known as the Nuergan Yongningsi bei inscription, is dated 1413. There are many mistakes in this inscription, however, again showing that the script was presumably no

longer in regular use. The Jurchens later formed part of the Manchu confederacy which conquered the Ming and established the Qing Dynasty; by this stage, however, the script had been lost, and the Manchus chose to write their language in a modified form of the Mongol script.

As mentioned above, the Jurchens were literate in Khitan, as well as in Chinese. When they set about devising a script to record their own language, it was natural that they would be influenced by both the form and the structure of both Khitan and Chinese characters. According to the History of the Jin Dynasty, "the Jurchen originally had no written characters. When the state became flourishing and gradually extended its boundaries, and it entered into relations with neighbouring countries, the Khitan script was used by them. Afterwards, Xiyin was commissioned by the Emperor Taizu to make a national script, with rules for its composition. Xiyin, thereupon, copying the strokes of the ordinary Chinese characters, and following the rules of composition of the Khitan large script, made the new Jurchen characters, adapted to express the words of the national language. In the eighth month of the third year of the tianfu period (1120), the composition of the new script was finished. Taizu, greatly pleased, ordered it to be distributed throughout the state, and presented to Xiyin a caparisoned horse and a suit of court robes. Afterwards, when the Emperor Xizong (1135-1148) composed another set of Jurchen characters, they were used together with the script made by Xiyin; the characters composed by Xiyin were called the Jurchen large characters, and those made by the Emperor Xizong were called the Jurchen small characters". The small Jurchen script was circulated by imperial edict in the year 1138. In the year 1145, in the fifth month, on the day xuwu, it is recorded that the small characters made by the emperor were first used officially. (Jinshi juan 66).

It seems that the first works to use the Jurchen script were introductions to the script, of which one has been recently discovered in the base of a stele in Xi'an. Later, in the year 1164, the Emperor Shizong ordered Jurchen translations of the Chinese classics and dynastic histories to be made. In 1166, translations of the Historical Records of Sima Qian and the History of the Western Han Dynasty were completed. In the year 1183, one thousand copies of the Classic of Filial Piety in Jurchen were distributed to the Imperial guard, and later in the same year translations of the following books were presented to the throne: the Book of Changes, the Book of Documents, the Analects of Confucius, the Mencius, the Daodejing and others. The catalogues of literary works in the Histories of the Liao, Jin, Yuan and Ming Dynasties also list a fairly large number of books in Jurchen, but they all seem to be lost. As for their survival

in the Qing Dynasty, neither the imperial catalogue Siku quanshu zongmu nor its various supplements contains any reference to them.[1]

There has been, and still remains, a good deal of uncertainty about the precise meaning of the terms "large script" and "small script" in both Khitan and Jurchen. The founder of modern Jurchen studies, Liu Shilu, in his pioneering articles "Nüzhi zi bei kao" [A study of a stele in Jurchen script] and "Nüzhi zi bei xu kao" [A further study of a stele in Jurchen script] though that the script in the Nüzhen jinshi timing bei inscription was an example of the Jurchen small script, and that on the Da Jin huangdi jinglüe langjun xingji inscription was the Jurchen large script. This latter inscription was thought to be in Jurchen in various early Chinese works, such as the Ming compilation Shi mo juan hua by Zhao Han, and the Qing compilation Jin shi cui bian by Wang Chang, the authors being misled by the characters Da Jin [The Great Jin Dynasty] at the beginning. It was also regarded as Jurchen by early western sinologues, such as Alexander Wylie, "On an ancient inscription in the Neu-chih language" (1860), who reproduced the text and studied the Chinese version, and Edouard Chavannes, "Note sur l'inscription joutchen de K'ien tcheou" (1908), who also provided a photograph. In 1922, a Belgian missionary, L. Ker, discovered the Liao Imperial Tombs at Qingling, in which epitaphs for Emperor Xingzong and Empress Renyi were found, in Chinese and a hitherto unknown script. This was, of course, the Khitan script, and it was immediately recognised

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[1]In the Bu sanshi yiwenzhi, Jin Mengzhao has recorded the following titles for the Jin Dynasty: Yijing, Shangshu, Xiaojing, Zhenguan zhengyao and the Shiji, as well as two works attributed to Wanyan Xiyin, Taizu Nüzhi da zi and Xizong Nüzhi xiao zi. In the Bu Yuanshi yiwenzhi, Qian Daxin had recorded the following books: Yijing, Shujing, Xiaojing, Lunyu, Mengzi, Laozi, Yangzi, Wenzhongzi, Liuzi and the Xin Tang Shu, and the following books preceded by the words "Nüzhi-zi" (Jurchen script) Pangu shu, Jiayu, Taigong shu, Wu Zixu, Sun Bin shu, Huangshi nu shu, Baijiaxing and the Nüzhi zimu. In the Jin yiwenzhi bu lu, Gong Xianzeng, in addition to the titles in the list above, also noted the Zhenguan zhengyao in Jurchen script. In the Mingshi yiwenzhi, the following books in the Jurchen script are recorded: Pangu shu, Kongfuzi shu, Kongfuzi you guo zhang, Jiayu, Jiayu xian-neng-yan-yu zhuan, Jiang Taigong shu, Wu Zixu shu, Shiba guo dou bao zhuan, Sun Bin shu, Shanyu shu, Hai Qian Gong shu, Huangshi nü shu, Baijiaxing, Ha-da-mie-er-yu and the Nüzhi zimu. The Qing compendia Siku quanshu zongmu ji weishou shumu yinde and the Siku caijin shumu do not contain any references to any of these works.

(for example, by Haneda Toru, "Kittan moji no shin shiryō" [New material on the Khitan script] (1925)) that this was the same script as that on the Da Jin huangdi jinglüe langjun xingji inscription, although it was not possible at that stage to determine whether this was the large or the small Khitan script. This inscription is now generally recognised as being in Khitan (although written during the Jin Dynasty).



Ill. 1. The Gu taishi mingshi ji inscription (lines 36-40, containing the date)

Some scholars, however, are not so sure. for example, E.V. Šavkunov, "K voprosu o rasširovke kidan'-čžurčžen'skoj pis'mennosti" [On the problem of the decipherment of the Khitan-Jurchen small script] (1963)

suggests values for various script-elements to be found in a "Khitan-Jurchen" character, which, when applied to an inscription in Khitan (such as those in the Liao Imperial Mausoleum) will yield Khitan, and when applied to an inscription in Jurchen (of which the author believes the Da Jin huangdi jinglüe langjun xingji inscription to be an example) to yield Jurchen. The same caution is shown by G.N. Kiyose, who writes of this inscription "inasmuch as the Khitan script itself has not been deciphered, it is hard to say whether this inscription is in the Khitan language written in the Khitan script or the Jurchen language written in the Khitan script". Recent research, however, is fairly

conclusive that both language and script are Khitan, but the question still remains as to whether this script is the large or small script.

More information on the nature of the two Khitan scripts came to light with the discovery of the Gu taishi mingshi ji epitaph in 1935. This was described and discussed for the first time by Inaba Iwakichi, "Ryō Shōsō Towa gen no Bonnu Daishi no boshi" [Epitaph for the late Pennu Daishi of the Tonghe era of Shengzong of the Liao Dynasty] (1939), who noted that it seemed to be in a previously unknown script. It was later studied by Li Wenxin, "Qidan xiaozi Gu taishi mingshi ji zhi yanjiu" [Research on the Gu taishi mingshi ji inscription in the Khitan small script] (1942), who contended that it must have been a forgery, since it was written in what appeared to be a mixture of scripts: regular and irregular Chinese characters, and an unknown script, parts of which looked like the Jurchen script. It was not until after the discovery of a similar inscription in 1951 that this script attracted further attention. In that year, villagers discovered an inscribed stone in a tomb at Jinxi, in Liaoning province. This was studied by Yan Wanzhang, "Jinxi Xigushan chutu Qidanwen muzhi yanjiu" [Research on the epitaph in Khitan script excavated at Xigushan, Jinxi] (1957) and by Jin Guangping and Zeng Yigong, "Jinxi Xigushan Qidanwen muzhi shishi" [An attempted explanation of the Khitan inscription on an epitaph found at Xigushan, Jinxi] (1957). The writers pointed out the similarities of the scripts in the Gu taishi mingshi ji and the Xigushan epitaph, (which is also known as the Xiao Xiaozhong muzhi inscription), and argued that they were examples of the Khitan small script, as opposed to the large script on the epitaphs in the Liao Imperial Mausoleum.

"Kittan reiji kō - Joshin moji no genryō" [The large Khitan script - the origin of the Jurchen script] (1963) and "An Analysis of the Major Ch'i-tan Characters" (in English) (1964), in which he argues that the script in the Gu taishi mingshi ji and the Xigushan inscriptions is the Khitan large script, and that the Jurchen script is derived from it.

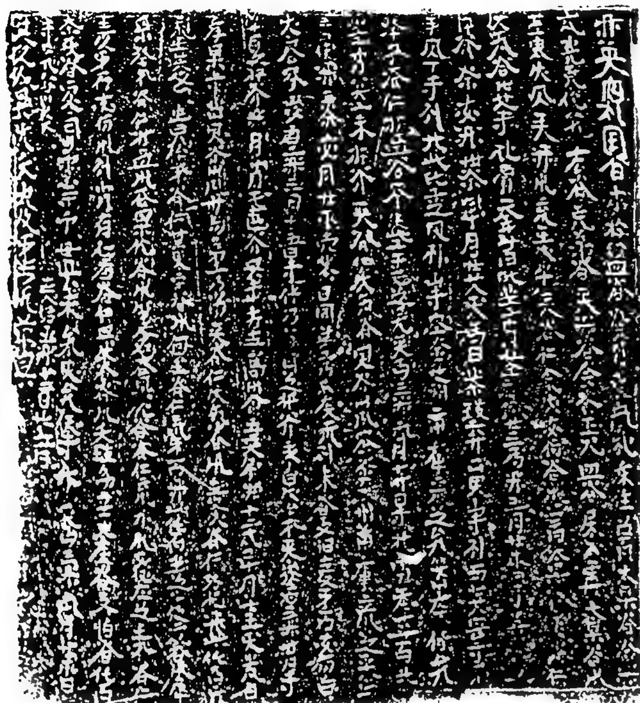
Many articles treat the possible relationship between the Khitan and Jurchen scripts in a general way.



Ill. 2 The Chinese text of the Xigushan inscription.

Amongst these the following should be mentioned: Watanabe Kuntarō, "Manshūgo Joshingo to Kanjion no kankei" [The relationship between Manchu, Jurchen and the Chinese characters used to transliterate those languages] (1925); Saitō Buichi, "Kittan moji to Joshin moji" [The Khitan script and the Jurchen script] (1941), Kodaira Suihō, "Ryō, Kin, Seika, Gen, Shin gochō no seiji" [The structure of the scripts of the Liao, Jin, Xixia, Yuan and Qing dynasties] (1942); Ishida Mikinosuke, "Joshin daiji to wa nanzo ya" [What is the Jurchen large script?] (1942); Osada Natsuki, "Joshin moji no kōzō to sono onka ni tsuite" [On the structure of Jurchen characters and their phonological values] (1949); Min Yŏng-gyu, "Yŏjin munja-ŭi kusŏng-e taehayo" [On the structure of Jurchen characters] (1952) and

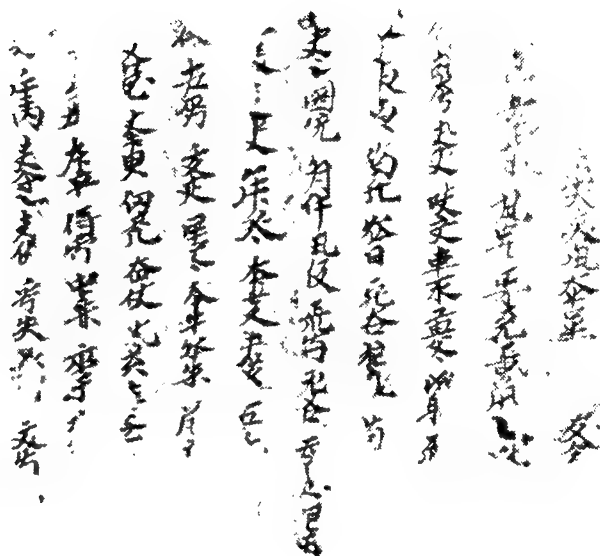
Osada Natsuki, "Joshin moji no genson shiryō" [Extant materials on the Jurchen script] (1970).



Ill. 3 The Khitan text of the Xigushan inscription.

Not much further progress on this problem was made, however, until the discovery of a manuscript copy of what appears to be the Nüzhen zishu [Jurchen Character Book], compiled originally by Wanyan Xiyin, the inventor of the Jurchen large script. This discovery was reported by Liu Zuichang and Zhu Jieyuan, "Xi'an Beilin faxian Nüzhenwen shu, Nan Song tuo quanfuji Wang "Shengjiaoxu" ji banhua" [Discovery of a book in the Jurchen script, a complete rubbing of Wang Xizhi's calligraphy (the Shengjiaoxu) and some woodblock prints] (1979). They reported that eleven sheets of paper, containing 237 lines of Jurchen script with some 2300 characters, had been discovered in the base of a stele in the "Forest of Stelae" at Xi'an. This article also presented the preliminary findings of Jin Qicong on this manuscript; Jin followed up his researches with a later article, "Xi'an Beilin faxian de Nüzhenwen shu" [A book in the Jurchen script discovered in the "Forest of Stelae" in Xi'an] (1979). According to Jin, the book is a type of textbook, a basic character list, apparently for beginners learning the Jurchen script. Almost all the individual

characters in this textbook represent complete words; in this it differs fundamentally from the later Jurchen script used on inscriptions, which is a mixture of ideographic and phonetic symbols. Several of the characters in the Nüzhen zishu are taken directly from Khitan, and there are a large number of Jurchen characters not extant in later material.



Ill. 4 A page from the Nüzhen zishu

The script is indubitably and recognisably Jurchen, however, and Jin Qicong has deciphered most of it. He argues that the script employed on the earliest of the extant Jurchen inscriptions, the Da Jin deshengtuo bei inscription (dated 1185) is a mature form of the script; the script on these sheets must be much earlier, and probably date from the year 1119, the year of the creation of the large script. On the basis of Jin's article, Dao Erji has written an important study "Guanyu Nüzhen da, xiao zi de wenti" [On the problem of the large and small Jurchen scripts] (1980).

A pattern seems to be emerging. It seems that the script on the Gu taishi mingshi ji inscription and the Xigushan inscription is the Khitan large script. It seems to have been based on deformed or modified forms of Chinese

characters, and was no doubt limited to perhaps a few hundred symbols. Later, when the Khitans came to learn of the alphabetic Uighur script, the possibility of writing phonetically arose. These phonetic symbols were known as the small script; the script used on the <u>Da Jin huangdi jinglüe langjun xingji</u> and the epitaphs in the Liao Imperial Mausoleum is a sophisticated one, incorporating both phonetic and ideographic symbols. The first form of the Jurchen script was based on the Khitan large (ideographic) script - this is the form of the script found in the <u>Nüzhen zishu</u> found in Xi'an. This script could be used for enumerating items, but could not express grammatical functions or record words for which a special character had not been invented. In the course of time, a number of graphs acquired a syllabo-phonetic function, in addition to their basic use as ideograms; many of these symbols eventually became purely phonetic ones, and were used for grammatical terminations. This is the script we see in the Jin Dynasty inscriptions, such as the <u>Nüzhen jinshi bei</u> inscription (1224) or the Ming Dynasty Jurchen-Chinese glossary. By the time of the last extant inscription in Jurchen, the <u>Nuergan Yongningsi bei</u> inscription (1413) the script had become practically syllabo-phonetic, though many of the basic symbols (man, year, month etc.) were still written as ideograms.

The Jurchen script was finally abolished by the Qing in 1658.

CHAPTER TWO THE KHITAN SCRIPT

As mentioned above, the script used on the Gu tai shi ming shi bei inscription can be tentatively identified as being the Khitan large script. Several other inscriptions in this script have come to light; that discovered in Xigushan, also known as the Xiao Xiaozhong muzhi inscription; the Yelü Yanning muzhi inscription; the Bei da wang muzhi inscription; the Yingli bei inscription and several fragments excavated from the area of the Liao capital. The Gu taishi mingshi bei inscription has been lost, and the only rubbing of it is very unclear. There is also a possibility that it might indeed have been a forgery. There are more than 830 separate symbols on the other inscriptions; if those on the Gu taishi mingshi bei inscription are counted, there seem to be about 1000 characters in this script. There has been very little work, or progress, on this script, owing to the paucity of the material, the badly eroded state of the inscriptions and the lack of bilinguals. One of the inscriptions, the Xiao Xiaozhong muzhi inscription discovered at Jinxi, has a Chinese inscription on the back, which seems to be a translation. This has been studied by Yan Wanzhang, "Jinxi Xigushan chutu Qidanwen muzhi yanjiu" [Research on the epitaph excavated at Xigushan, Jinxi] (1957). Through a comparison of the dates of the two inscriptions, Yan was able to determine the meaning of several of the Khitan characters; these characters give us a good idea of the general principles of the script.

There are four dates in the Khitan inscription, two of which can be aligned with dates in the Chinese inscription, based on the similarity in the numerals; on the basis of these, the general meaning of the dates in Khitan alone can be ascertained. These are set out in the tables below. It is to be noted that in the second of these dates, the Chinese expression jiawu (one of the sexegenary terms used to denote years) corresponds to a Khitan character apparently derived from the Chinese character 馬 ma 'horse'. This led to the discovery that the Khitans used the "twelve animals" and the "five metals" to designate years, months and days.

TABLE 1: Dates in Khitan and Chinese
in the <u>Xigushan</u> inscription.

	1	2	3	4	5	6	7	8	9	10
K	买	乃	五	洣	十	二	月	廿	五	日
C	太	安	五	年	十	二	月	二十	五	日

	1	2	3	4	5	6	7	8	9	10	11
K	丕	侕	廿	三	馬	洣	五	月	廿	朿	日
C	重	熙	二十	三	甲	午[年]	五	月	二十	六	日

TABLE 2: Dates in Khitan only in the <u>Xigushan</u> inscription

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
K	买	乃	三	偂	洣	三	荼	亦	月	廿	朿	壳	桊	日
C	大	安	三	兔	年	三	木	龍	月	二	十六	?	?	日

	1	2	3	4	5	6	7	8	9	10
K	荼	亦	洣	桊	芇	月	女	矢	馬	日
C	木	龍	年	?	兔	月	七	火	馬	日

The first line in Table 2 is (literally): <u>tai'an</u> (period), third year, the year of the rabbit, the third month, the wood-dragon month, the twenty sixth day, the [?] [?] day, and the fourth Khitan date can be understood as

corresponding to Chinese: wood-dragon year [?]-rabbit month, twenty seventh fire-horse day.

Such is the general nature of the large Khitan script. The type of Khitan script used on the epitaphs in the Liao Imperial Mausoleum, and in a number of other inscriptions discovered in recent years, can then be tentatively identified as being the small Khitan script. Since its discovery, it has fascinated a number of scholars, and much progress has been made. The locus classicus for basic information on the Khitan small script is in K. Wittfogel and C.S. Fêng, History of Chinese Society: Liao (907-1125), pp. 240-253. Articles which review and summarise the state of research until the late 1970s are by Gy. Kara, "A propos de l'inscription Khitane de 1150" (1975) and Tamura Jitsuzō, "Kittan Joshin moji kō" [A study of the Khitan and Jurchen scripts] (1976). An important breakthrough in the decipherment of this script came in 1977, with the publication of an article by the Khitan Script Research Group, consisting of Chinggeltei, Chen Naixiong, Xing Fuli, Liu Fengzhu and Yu Baolin, entitled "Guanyu Qidan xiao zi yanjiu" [Research on the Khitan small script]. This was followed by "Qidan xiao zi jiedu xin tan" [New investigations in the decipherment of the Khitan small script] (1978) and several other articles by scholars working in this field. In 1985 the Khitan Script Research Group published a major work, Qidan xiao zi yanjiu [Research on the Khitan Small Script], which is a complete compendium of all inscriptions in the Khitan small script discovered to date, frequency lists, a summary of all research done by Chinese and non-Chinese scholars, and a complete bibliography. Nishida Tatsuo, "Kittan moji kaidoku no shin tenkai" [New developments in the decipherment of the Khitan script] (1982) is based on the two articles mentioned above; Gy. Kara has written a brief article "On the Khitan writing systems" (1987) summarising the major findings of the Khitan Script Research group. Research in China on the Khitan small script has been prolific; the current state of research is summarised by Liu Fengzhu and Yu Baolin, "Qidan zi yanjiu gaikuang" [A survey on research on the Khitan script] (1984), and Jia Jingyan, "Qidanwen" [The Khitan script] (1982); a bibliography can be found in Minzu yuwen, 1984, issue no. 6.

The only Khitan-Chinese bilingual is the Da Jin huangdi dutong jinglüe langjun xingji inscription, and an inspection of it will give some idea of the nature of the Khitan small script. Through a process of deduction it is not possible to reproduce here, the Khitan Script Research Group compared the final lines of the Khitan and Chinese versions of this inscription:

TABLE 3: The last line of the Da Jin huangdi dutong jinglüe langjun xingji inscription

	1	2	3	4	5	6	7	8	9
K	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
C	尚	書	職	方	郎	中	黄	應	期

Ill. 5 The Da Jin huangdi dutong jinglüe langjun xingji inscription

and were able to isolate certain phonetic elements used to transcribe Chinese words. The Chinese text above is read (in Modern Standard Chinese) _shang shu zhi fang lang zhong huang ying qi_; the Khitan can be shown to be read _sh-ang sh-u zhi fang l-ang zh-ung huang ying k-i_, thus giving the phonetic values [Khitan characters] = _sh_; [Khitan characters] = _ang_; [Khitan characters] = _u_; [Khitan characters] =_zhi_; [Khitan characters] = _ing_; [Khitan characters] = _k_; [Khitan characters] =_i_. The Chinese text means "[written by the] _Shangshu zhi fang lang zhong_ (an official title), Huang Yingqi (a personal name). Further perusal of the text shows that the Chinese expression 唐乾陵 _Tang Qian Ling_ (a placename) corresponds to Khitan [Khitan characters] and it is possible to isolate certain phonetic elements in the Khitan: _t-ang-en_ (-_en_ is a genitive suffix) _ki-ian l-ing-te_ (-_te_ is a dative suffix), giving us the equivalents [Khitan characters] = _t_; [Khitan characters] = _ang_ (as above); [Khitan characters] = _ki_; [Khitan characters] = _ian_; [Khitan characters] = _l_ (as above); [Khitan characters] = _ing_ (as above). Similarly the Chinese term 梁山 _Liang Shan_ (also a placename) corresponds to Khitan [Khitan characters] and it is possible to isolate the elements _l-iang sh-an-an_ (-_an_ is a genitive suffix). In this way it is possible to determine the readings of some 200 of the 378 phonetic symbols employed in the Khitan small script. It is also possible to reconstruct some native Khitan words written phonetically; for example the tenth character in the first line [Khitan characters] can be read *_ša-a-li_; in the vocabulary of Khitan words appended to the _History of the Liao Dynasty_ it is recorded "in Khitan, _ša-li_ means _langjun_ (prince); sure enough, _ša-a-li_ corresponds to _langjun_ in the Chinese inscription. Other words recorded in the _History of the Liao Dynasty_ in Chinese transcription have been identified in various inscriptions; for example _nie-he_, 捏褐 'dog', has been identified as [Khitan characters] _ne-hei_ in transcriptions; _tao-li_ 陶里 'hare' as [Khitan characters] _tao-li-a_. The _History of the Liao Dynasty_ records the Khitan word for "filial piety" as being 赤實得本 _chi-shi-de-ben_; this appears in Khitan as [Khitan characters]

*_š-i-is-t-pu_. It is possible to reconstruct some Khitan ideograms in this way; for example 'five' [Khitan character] also appears used phonetically in the word for 'hare' *_tao-li-a_; suggesting that the Khitan word for five was read _tao_, as indeed it is recorded in the vocabulary attached to the _History of the Liao Dynasty._ The similarity of several Khitan words to Mongolian should be noted: Khitan *_nehei_, Mongol _noqai_ 'dog'; Kh. *_taulia_, Mo. _taulai_ 'hare'; Kh.*_tao_, Mo. _tabun_ 'five'; Kh.*_mor_, Mo. _mori_ 'horse', Kh.*_u'ul_ Mo. _ebül_ 'winter'; Kh.*_iama_, Mo. _yamaɣa_ 'sheep', Kh.*_yis_, Mo. _yisü_ 'nine'.

There are many apparently phonetic elements which do not appear in Chinese loan words; subsequently the readings of these have been difficult to determine. So far 378 phonetic elements have been distinguished; it has been possible to give tentative phonetic values to 126 of them. There are also cases where the meaning of an ideographic character is known, but not the pronunciation; in some cases it is possible to guess the reading of an ideogram, for example, [Khitan character] means 'year'; and the word for year in the vocabulary appended to the _History of the Liao Dynasty_ is transcribed by the Chinese character 桓 (Modern Standard Chinese _huan_); on the basis of this the tentative reading *_hon_ has been given to this character.

To get a clearer idea of the way the Khitan script functioned, and the degree to which it has been deciphered, it will be helpful to look at the _Da Jin huangdi dutong jinglüe langjun xingji_ inscription in some detail. It is not possible to discuss the whole inscription here, but an analysis of the first and last lines of the inscription will suffice for the present purpose. The first line of the inscription contains ten characters:

TABLE 4: The first line of the *Da Jin Huang Di* inscription.

1	2	3	4	5	6	7	8	9	10
[Jurchen]	山	[Jurchen]	[Jurchen]	[Jurchen]	[Jurchen]	[Jurchen]	[Jurchen]	[Jurchen]	[Jurchen]

This can be tentatively deciphered as follows: (1) [Jurchen] and (2) 山 [meaning: Great Jin State; ideographic characters; possible readings: (1) *dai* (2) *gin* (if from Chinese); Murayama Shichiro suggests **yike* for (1) and Liu Fengzhu suggests **rulugu* for (2); (3) [Jurchen] composed of (a) [Jurchen] [k], (b) [Jurchen] [ue], (c) [Jurchen] [en]; so **kue-en*; **kue* is presumably from Chinese *guo*; *-en* is a genitive ending; (4) [Jurchen] composed of (a) [Jurchen] [xa], (b) [Jurchen] [ɣa], (c) [Jurchen] [an], so **xava-an* 'of the Khan'; (5) [Jurchen] is an ideographic character, presumably derived from the Chinese character 弟 *di* 'younger brother', to which it corresponds in the Chinese text of the inscription; (6) [Jurchen] and (7) [Jurchen] are read *č-i* and *g-u* respectively, so **čigu*, corresponding to the Chinese *dutong*, an official title which can be translated 'military director'; it might derive from the Chinese expression *qigu* 'banners and drums; i.e. war'; (8) [Jurchen] is composed of (a) [Jurchen] (g) and (b) [Jurchen] [ing], so **ging* (corresponding to Chinese *jing*; (9) [Jurchen] composed of (a) [Jurchen] [l], (b) [Jurchen] [iau] and (c) [Jurchen] [u]; so **liauu*, corresponding to Chinese *lüe*; (10) [Jurchen] composed of (a) [Jurchen] [ša], (b) [Jurchen] [a] and (c) li, so **šaali*, corresponding to *langjun* in Chinese (cf. the note on this word above).

The date, too, can be deciphered. The Chinese text gives the date as Tianhui shier nian suici jiayin zhong dong shi you si ri 'the twelfth year of the tianhui period, in the year jiayin of the sexagenary cycle, in mid-winter, on the fourteenth day'. The Chinese and Khitan versions of the date are given below:

TABLE 5: The date on the Da Jin huangdi inscription.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
天	會	十	二	年	歲	次	甲	寅	仲	冬	十	有	四	日
[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]	[Khitan character]

The Khitan version can be analysed as follows: (1) [Khitan character] is an ideographic character; from a comparison with other inscriptions it can be inferred to mean 'that'; (2) [Khitan character] is also ideographic and corresponds to the Chinese shi 'time'; as the vocabulary appended to the History of the Liao Dynasty gives the Khitan word for "time" as po, this character may have been read *po. (3) [Khitan character] is ideographic and corresponds to Chinese tian; [Khitan character] is obviously borrowed from 天 ; some investigators surmise it to have been read *tengri (from Mongol); (4) [Khitan character] is composed of (a) [Khitan character] [t], (b) [Khitan character] [iou] and (c) [Khitan character] [uei]; as this must be a transcription of the Chinese term tianhui, (b) must have been read [ien], so (4)

is *tien-uei; (5) is an ideograph, the numeral ten (the pronunciation is not known); (6) is an ideograph, the numeral two; the vocabulary appended to the Qidan guozhi gives the Khitan word for two as *xo, (cf. Mongol qoyar), so perhaps this character is pronounced *xo; (7) is composed of (a) [s], (b) iau and (c) [e], so *siaue. This word corresponds to jia in the Chinese inscription; the Khitans apparently used the "five elements" and the "twelve animals" in their system of counting years, in which jia would correspond to the element tin and the colour blue; tin in Mongol is toɣolɣa and in Manchu tolohon ; blue in Mongol is köke and in Manchu nowanggiyan, so it seems the Khitan term *siaue (if this reconstruction is correct) was not related to the Mongol or Manchu terms; (8) is composed of (a) [qa]; (b) [ɣa] and (c) [hui], so *qaɣahui, corresponding to Chinese yin; amongst the twelve animals this corresponds to tiger (cf. Mongol bars and Manchu tasha); (9) is an ideogram meaning year, apparently derived from Chinese 年 . As mentioned above, the vocabulary appended to the History of the Liao Dynasty gives the Khitan word for year as *hon, so some scholars give this graph that reading. However, this symbol is also used as a phonetic element, with the pronunciation [ai]. The Khitan large script form of this character was very different: from which the Jurchen form [*anie] was derived. (10) , composed of (a) (b) and (c) ; Liu Fengzhu has reconstructed this word as *duanda and determines the values of (a) as [du], (b) as [an] and (c) as [da] on this basis, modifying values previously given to these symbols; (11) , composed of (a) [u] and (b) [ul], so *u'ul, which corresponds to the Chinese dong 'winter' (cf. Mongol ebül, Middle Mongol übül/ügül); (12) is the ideogram for ten, the same as character (5) above; (13) is an ideogram corresponding to Chinese si 'four', its pronunciation is not

known; (14) is an ideogram corresponding to the Chinese ri 'day'; its pronunciation is not known. The Khitan large script character for day was 日 , derived from Chinese from both of which the Jurchen form 日' [*inenggi] was derived.

So the first line of the inscription can be tentatively read: [GREAT](dai? yike?) [JIN](gin? rulugu?) kue-en xaɣa-an [YOUNGER BROTHER] (Chinese di, Jurchen deu < degu?) čigu ging liau šaali..., and the last line [THAT] [TIME] (po?) [HEAVEN] tien-uei [TEN] [TWO] (xo?) siaue (tin? blue?) qaɣahui (tiger?) [YEAR] (hon? ai?) duanda (middle?) u'ul (winter?) [TEN] [FOUR] [DAY]. Some of the body of the inscription can also be deciphered, for example the place names mentioned above. Nishida Tatsuo has studied the characters in the Khitan inscription corresponding to the Chinese tai shou yu han yin er gui (he drank together with the governor and returned) and has reconstructed the Khitan as *nait-ua chap (y)amse xi-i-is-kui ph-?-l-u. These few examples give some indication of the nature of the Khitan small script, the progress made in deciphering it, and the very limited extent of that progress so far.

CHAPTER THREE THE JURCHEN SCRIPT

The Jurchen script, as it is found on the inscriptions of the Jin Dynasty, the Nüzhen zishu and the Sino-Jurchen vocabularies of the Ming period, is obviously derived from the Chinese script and the Khitan large script, with many innovations of its own. The idea of writing grammatical terminations syllabically seems to have been borrowed from the Khitan small script, but the influence of that script on the Jurchen script seems to have been slight. The Jurchen script, in its mature form, contains ideograms of one, two or three syllables; partial ideograms, which are used in combination with phonetic symbols to write complete words, and phonetic syllabic symbols, which were used to write grammatical particles, Chinese loan words and words for which a special ideogram did not exist.

The following table compares the numerals in Chinese, the Khitan large script, the ideographic characters in the Khitan small script, and in the Jurchen script:

TABLE 6: Numerals in Chinese, Khitan and Jurchen.

Chinese		Khitan large	Khitan small	Jurchen		
一	yi	一	[illegible]	[illegible]	*emu	one
二	er	二	[illegible]	[illegible]	*ǰue	two
三	san	三	[illegible]	[illegible]	*ilan	three
四	si	[illegible]	[illegible]	[illegible]	*duin	four
五	wu	[illegible]	[illegible]	[illegible]	*šunǰa	five
六	liu	[illegible]	[illegible]	[illegible]	*ninggu	six
七	qi	[illegible]	[illegible]	[illegible]	*nadan	seven
八	ba	[illegible]	[illegible]	[illegible]	*ǰakun	eight
九	jiu	[illegible]	[illegible]	[illegible]	*uyun	nine
十	shi	十	[illegible]	[illegible]	*ǰua	ten

Many Jurchen characters are obviously derived from the Chinese equivalents, perhaps via the Khitan large script forms; others appear to derive from distorted forms of Chinese characters:

TABLE 7: Jurchen characters derived from Chinese via Khitan.

Chinese		Khitan large	Khitan small	Jurchen		
天	tian	[illegible]	[illegible]	[illegible]	*abka	sky
年	nian	[illegible]	[illegible]	[illegible]	*anie	year
月	yue	月	女	月 [illegible]	*bie	month
日	ri	日	[illegible]	日 [illegible]	*inenggi	day

TABLE 8: Jurchen characters derived from distorted Chinese characters.

Chinese		Jurchen		
東	dong	[illegible]	*ǰule-ši	east
西	xi	[illegible]	*fuli-ši	west
南	nan	[illegible]	*fan-ti	south
北	bei	[illegible]	*uli-ti	north
弟	di	[illegible]	*deu-un	brother
風	feng	[illegible]	*edu-un	wind
兄	xiong	[illegible]	*ahu-un	brother
國	guo	[illegible]	*guru-un	country

(It should be noted that the characters in Table 8 above are examples of "partial ideograms", i.e. they are combined with phonetic elements to form full words.)

Some Jurchen characters appear to derive from Chinese, but in these cases only the pronunciation of the character, not its meaning, is involved:

TABLE 9: Jurchen characters derived from Chinese characters (similar in sound but not similar in meaning).

Chinese		Jurchen	
京	jing < ging	[Jurchen character]	*ging
其	qi < ki	其	*ki
犀	xi < hi	[Jurchen character]	*hi
太	tai	[Jurchen character]	*tai
大	da (dai)	[Jurchen character]	*dai
茶	cha	[Jurchen character]	*sa
雨	yu	[Jurchen character]	*i
于	yu	[Jurchen character]	*i
舍	she	舍	*ša

Several writers have attempted to go farther in deriving each symbol in the Jurchen script from Chinese or Khitan, but, apart from the fairly obvious examples listed above, their explanations are not very convincing. The most prolific writer in this field has been Yamaji Hiroaki. His major work is Joshin moji no seiji ni kansuru kenkyū [Research on the structure of Jurchen characters] (1958). The publication of this book prompted a long review article by Jin Guangping, "Nüzhen zhi zi fangfa lun' [On the method of creating Jurchen characters] (1958, published 1980). Yamaji derives Jurchen characters from Chinese according to ten different methods, involving direct borrowing with some distortion, phonetic similarity and so on. His method of deriving Jurchen characters has been followed and developed by Jin Qicong in his Nüzhenwen cidian [Jurchen Dictionary] (1984), in which suggested derivations are given for almost every character. More examples of the Jurchen and Khitan scripts (both large and small) have come to light in recent years, and many of Jin Qicong's derivations appear quite

sound.

Putting proposed derivations to one side, one can list a fair number of Jurchen characters which are unlike Chinese, but which can be found in the Khitan large script. For example, the following characters which can be found in the <u>Xigushan</u> inscription can also be found in Jurchen (in form, that is; it is not yet clear as to whether these characters have the same meaning in both scripts):

TABLE 10: Characters found in both Jurchen and the Khitan large script.

The following characters are almost the same in both scripts; they differ by the addition or omission of a dot:

TABLE 11: Almost identical characters in Jurchen and the Khitan large script.

Some Jurchen characters are also to be found in the Khitan small script, but these are relatively few:

TABLE 12: Jurchen characters identical with those found in the Khitan small script

As mentioned above, the ideographic characters are of two types: one of which can be used to write a whole word, another of which is used to write the first syllable or two of a word, in conjunction with one or more phonetic symbols. These ideographs mainly have disyllabic readings, but there are some examples of monosyllabic or trisyllabic characters:

TABLE 13: Monosyllabic ideographic characters.

	*mo	tree
	*na	earth
	*da	root
	*fi (<pi)	writing brush

TABLE 14: Disyllabic ideographic characters.

	*abka	sky
	*lefu	bear
	*loho	knife
	*amin	father
	*tumen	ten thousand
	*honi	sheep
	*beye	body
	*tiho	chicken
	*niru	arrow
	*uǰu	head

TABLE 15: Trisyllabic ideographic characters.

	*alawa	imperial edict
	*hefuli	stomach

	*mežilen	heart
	*tobohon	fifteen

All the characters listed above represent whole words. There is another group of characters which are not used independently, and which only represent part of a word. Examples of this type are:

TABLE 16: Partial-ideographic characters (used with phonograms)

	tu	in		tu-gi	*tugi	cloud
	mede	in		mede-ri	*mederi	sea
	mudu	in		mudu-r	*mudur	dragon
	neku	in		neku-r	*nekur	friend
	omo	in		omo-lo	*omolo	grand-child
	inda	in		inda-hun	*indahun	dog

There are several verbs, in which the root form should be considered an independent ideogram, even though they are always followed by suffixes, written with phonetic characters. Such are:

TABLE 17: Ideographic characters always followed by suffixes.

	*iši-	to arrive
	*dondi-	to listen
	*ili-	to stand
	*bandi-	to be born
	*inǰe-	to laugh
	*tedu-	to sleep

TABLE 18: Partial list of simple syllabic phonograms.

	a	e	i	o	u
	[illegible] [illegible]	[illegible]	[illegible] [illegible]	[illegible]	[illegible]
b-	[illegible]	[illegible]	[illegible]	[illegible]	[illegible] [illegible]
m-	[illegible]	[illegible]	[illegible]		[illegible] [illegible]
f-	[illegible]	[illegible]	[illegible]	[illegible]	[illegible] [illegible]
d-	[illegible]		[illegible]	[illegible]	[illegible]
t-	[illegible]	[illegible]	[illegible] [illegible]	[illegible] [illegible]	[illegible] [illegible]
n-	[illegible]	[illegible]	[illegible] [illegible]		[illegible]
l-	[illegible] [illegible]	[illegible] [illegible]	[illegible]	[illegible] [illegible]	[illegible] [illegible]
ǰ-	[illegible] [illegible]	[illegible] [illegible]	[illegible] [illegible]	[illegible]	[illegible]
č-	[illegible] [illegible]	[illegible] [illegible]	[illegible]		[illegible]
š-	[illegible] [illegible]		[illegible] [illegible]		[illegible]
s-	[illegible] [illegible]	[illegible] [illegible]		[illegible]	[illegible]
g-	[illegible] [illegible]	[illegible] [illegible]	[illegible]	[illegible]	[illegible]
h-	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
k-	[illegible]	[illegible]	[illegible]		[illegible] [illegible]

The final category of characters are those which are used phonetically. These are fairly numerous; a list of the most common ones is given in Table 18 above.

Some of these phonograms were used mainly to indicate a final -n after a vowel:

TABLE 19: Phonograms indicating final -n.

[illegible]	-an
[illegible]	-in

[Jurchen]	-un
[Jurchen]	-en
[Jurchen]	-on

Many Jurchen words are written entirely with such phonograms:

TABLE 20: Jurchen words written in phonograms.

[Jurchen]	u-fa	*ufa	flour
[Jurchen]	u-mie-ha	*umieha	insect
[Jurchen]	hu-da-ša	*hudaša-	to sell

In some cases there is no clear distinction between an ideograph and a phonogram; for example [Jurchen] *<u>ali</u>- 'to accept' is an ideogram, but it is also used in the word <u>ali-in</u> [*<u>alin</u>] 'mountain' purely for its phonetic value; <u>di</u>- 'to come' is used in [Jurchen] <u>hu-di-ra</u> [*<u>hudira</u>-] 'to sing' purely for its phonetic value.

The discovery of the <u>Nüzhen zishu</u> [Book of Jurchen Characters] in Xi'an has shed some light on how this system might have evolved. In these lists, there are many examples of words written with one character, which in later Jurchen (such as that on the inscriptions, or in the <u>Hua-Yi yiyu</u>) were written with two, or even three symbols.

TABLE 21: Jurchen words written with one symbol in the <u>Nüzhen zishu</u> but two in the <u>Hua-Yi yiyu</u>.

<u>Nüzhen zishu</u>		<u>Hua-Yi yiyu</u>			
[Jurchen]	hahai	[Jurchen]	hahai-ai	*hahai	male

[Jurchen character]	hehe	[Jurchen characters]	hehe-e	*hehe	female
[Jurchen character]	eige	[Jurchen characters]	eige-ge	*eige	husband
[Jurchen character]	sarigan	[Jurchen characters]	sarigan-gan	*sarigan	wife
[Jurchen character]	omolo	[Jurchen characters]	omolo-lo	*omolo	grand-child
[Jurchen character]	iha(n)	[Jurchen characters]	iha(n)-an	*ihan	ox
[Jurchen character]	mori(n)	[Jurchen characters]	mori(n)-in	*morin	horse
[Jurchen character]	indahu(n)	[Jurchen characters]	indahun-hun	*indahun	dog
[Jurchen character]	afi	[Jurchen characters]	afi-fi	*afi	lion
[Jurchen character]	edu(n)	[Jurchen characters]	edu(n)-un	*edun	wind
[Jurchen character]	bono(n)	[Jurchen characters]	bono(n)-on	*bonon	hail

Some words are written with one symbol in the Nüzhen zishu, but with three in the Hua-Yi yiyu, for example *engemer 'saddle' is written [Jurchen characters] in the Hua-Yi yiyu; *funirhei 'hair (on the head) is written [Jurchen characters] in the Hua-Yi yiyu. Jin Qicong has argued that these characters give a clue to the evolution of the Jurchen script, in three stages (of which the second is hypothetical at this stage):

TABLE 22: Development of Jurchen script

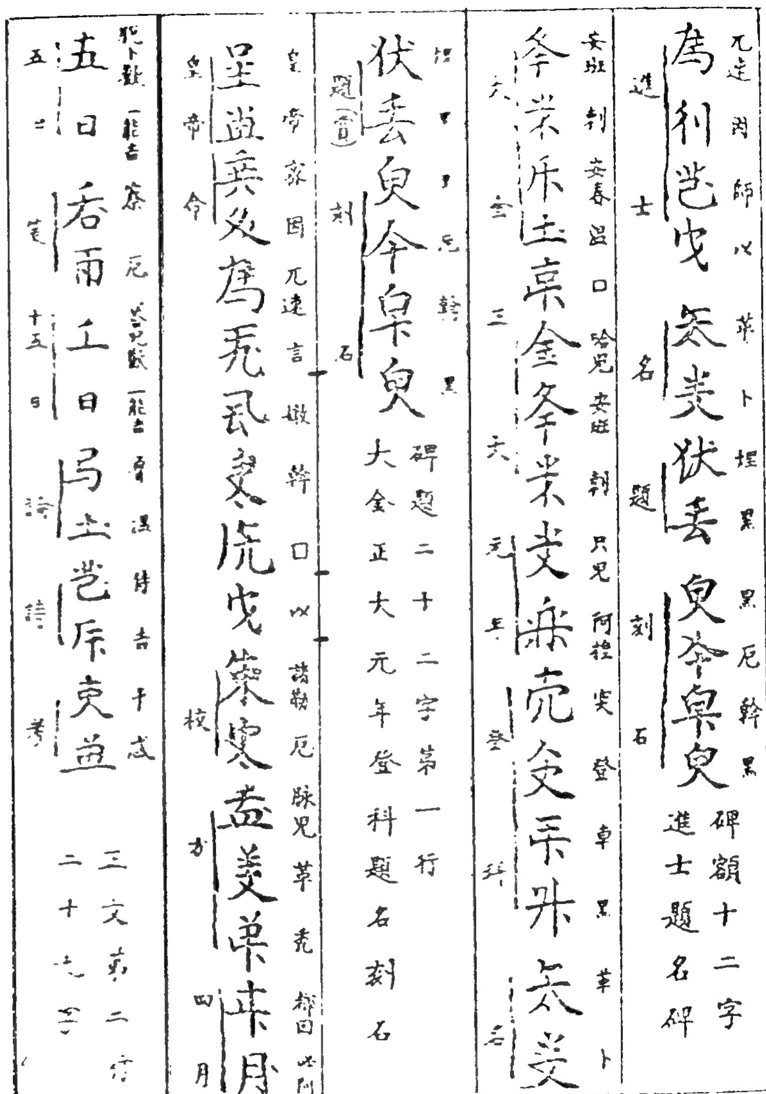
[Jurchen character]	engemer	[Jurchen characters]	enge(mer)mer	[Jurchen characters]	en(ge)(mer)ge-mer
[Jurchen character]	funirhei	[Jurchen characters]	funir(hei)hei	[Jurchen characters]	fun(ir)(hei)ir-hei

It would seem that the words in the table above were originally written with one character, but in the course of time phonograms representing the last syllable came to be attached to the ideogram; in some cases, phonograms representing the last two syllables of the word were attached to the ideogram. In many other cases, however, this development did not occur. In other cases, for example the word for 'thunder' [Jurchen character] [**akdien*] is written with one symbol in both the *Nüzhen zishu* and the *Hua-Yi yiyu* but with two ([Jurchen character] [Jurchen character]) in the Jin Dynasty inscriptions. This might indicate that the *Nüzhen zishu* might been used in the compilation of the *Hua-Yi yiyu*; in other certain forms in the Ming Dynasty *Hua-Yi yiyu* appear to be (if one accepts the evolution of the Jurchen script outlined above) than the forms on the Jin Dynasty inscriptions.

To get a better idea of the way the Jurchen script was used in practice, it will be useful to analyse in some detail an actual inscription, namely the *Nüzhen jinshi timing bei* inscription of 1224, which commemorates the conferring of the degree of *jinshi* on successful Jurchen candidates that year. More information on this inscription is given below. I have reproduced Luo Fucheng's handwritten copy of part of the inscription, namely the title, the introduction and several lines within the text, in Illustration 6 below.

TABLE 23: Title of the *Nüzhen jinshi timing bei* inscription

1	2	3	4	5	6	7	8	9	10	11	12
[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]	[Jurchen character]



Ill. 6: The title and first line of the <u>Nüzhen jinshi timing bei</u> inscription (in the transcription of Luo Fucheng)

Characters (1), (2) and (3), 烏利乜 , are read us-in-ši, and transcribe the Chinese expression jinshi. (4) is read i and is a genitive suffix. (5) and (6), appear in the Hua-Yi yiyu where they are transcribed ge and bu respectively, but as this word corresponds to Manchu gerbu 'name', this word might be transcribed *ge[r]bu. (7) 状 is unknown in later texts. It is very similar to one in the Hua-Yi yiyu, 伏 , which appears in the word 伏臾 *merhe-, 'to reward', which has led some investigators to give it that meaning here. However, in another inscription, the Da Jin desheng tuosong bei, the Chinese term shilu 'veritable records' is translated 車全状丢 , showing that 状 means 'to record'. The pronunciation is unknown, unless it is indeed a variety of 伏 , whereby one could give it the reading mer. (8) 丢 appears in the Hua-Yi yiyu with the reading hehe. (9) and (10), 臾仐 , are to be read he and e respectively; he'e would correspond to Manchu geye- 'to carve, to inscribe'. (11) and (12) 阜臾 appear in the Hua-Yi yiyu where they are given the reading we-he and are translated 'stone'; *wehe corresponds to Manchu wehe 'stone'. The first line then can be read *usinši-i ge[r]bu mer(?)hehe he'e wehe and means 'inscribed stone recording the names of the [successful candidates for the degree of] jinshi.

The next line contains twenty two characters:

TABLE 24: First line of the Nüzhen jinshi timing bei inscription

1	2	3	4	5	6	7	8	9	10	11
夆	米	乔	士	車	全	夆	米	关	[illegible]	壳
12	13	14	15	16	17	18	19	20	21	22
关	禾	仟	矢	美	状	丢	臾	仐	阜	臾

(1) and (2) [Jurchen] are to be found in the Hua-Yi yiyu and are to be read amba-an [*amban] and mean 'big, great'; (3) and (4) [Jurchen] are read anču-un [*ančun];, ančun means 'gold' (Chinese jin); *amban ančun correspond to Chinese Da Jin 'The Great Jin Dynasty'. (10) [Jurchen] , is read *anie and means 'year'; the characters preceeding this must be the reign title. (7) and (8) are the same as (1) and (2), so *amban, corresponding to Chinese da 'big, great'. The only reign period in the Jin Dynasty in which the second character is da is the period zhengda (1224-1231). Sure enough, in the History of the Jin Dynasty, it is recorded that in the first year of the zhengda period, one of the triennial metropolitan examinations for the degree of jinshi was held, and that the emperor, on the cyclical day jiachen of the fifth month conferred degrees upon Jurchen graduates. (9), [Jurchen] appears in the Hua-Yi yiyu in the expression [Jurchen] *aǰir morin 'foal', so perhaps (9) is to be read *aǰir here; it apparently means 'first', corresponding to Chinese yuan. That leaves us with (5) [Jurchen] and (6) [Jurchen] . (5) does not appear in other texts; the second is in the Hua-Yi yiyu and is read har. The Manchu equivalent of zheng would be tob (as in the Manchu for the Qing reign period Yongzheng, Huwaliyasun Tob), which does not seem to be related to this word. Luo Fucheng, considering that [Jurchen] is similar to the Chinese 車 che, suggested reading this character če; Jin Qicong, taking into account the requirements of vowel harmony in a syllable preceeding har suggests čo for this character, and *čohar as a transcription for this expression. In any case, the expression [Jurchen] appears in the Deshengtuo songbei inscription in the term 實錄 'veritable records'; as zheng means 'upright, correct' it seems certain that [Jurchen] , whatever its reading, corresponds to zheng. (11), (12), (13) and (14) [Jurchen] go together; each is in the Hua-Yi

yiyu and are read te-den(g)-če-hei. (11) appears in the Hua-Yi yiyu in the expression [illegible] te-de-buma, with the meaning 'to offer, to present. *buma is a verbal suffix; the root is *tede-. (13), če is a suffix indicating continuity and (14) hei is a "modal converb suffix". As jinshi literally means 'presented scholars', presumably *teden(g)čehei must mean 'those who were presented'. The rest of this line is the same as the title. The whole line can be read *amban ančun čohar(?) amban aǰir(?) anie teden(g)čehei ge[r]bu mer(?)hehe he'e wehe 'an inscribed stone (stele) recording the names of the presented [scholars] in the first year of the zhengda period of the Great Jin Dynasty'.

The next line has twenty nine characters:

TABLE 25: The second line of the Nüzhen jinshi timing bei

1	2	3	4	5	6	7	8	9	10
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
11	12	13	14	15	16	17	18	19	20
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
21	22	23	24	25	26	27	28	29	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	

(1) and (2) [illegible] are transcriptions of the Chinese term huangdi 'emperor'; the Jurchen term was *xa'an but huangdi appears often enough in the inscriptions. (3), (4), (5) and (6), [illegible] are all phonograms and are to be found in the Hua-Yi yiyu, they can be read mi-ing-us-yen and are a transcription of the Chinese term ming jun. According to the History of the Jin Dynasty, it was in the Ming Jun

Hall that the jinshi degrees were presented. (10) [Jurchen] is the genitive suffix -i, so (7), (8) and (9) [Jurchen] must correspond to the Chinese term dian 'palace, hall [in a palace]'. (7) and (8) can be found in the Hua-Yi yiyu and are read non and o respectively. (9) is unknown from other sources. Jin Qicong regards it is a variant of [Jurchen] ; the third form appears in the Hua-Yi yiyu and is read go, so Jin suggests *nonogo as a reconstruction for the Jurchen word for 'hall, palace'. The Mongol (and Manchu) word corresponding to Chinese dian, ordo, is obviously not related. Jin Qicong notes that in the History of the Jin Dynasty there is a Jurchen expression *nagoli, which is glossed in Chinese as meaning 'a place of residence', and suggests that *nonogo and *nagoli might be related. (11) appears in the Hua-Yi yiyu in the words [Jurchen] *ǰulešì 'east' and *ǰule 'in front of'. (12) is a phonogram read e, presumably here attached to *ǰule-, so *ǰule-e or *ǰule. In the Liao and Jin periods palaces faced eastwards, so 'east' and 'in front of' were synonymous. (13) [Jurchen] and (14) [Jurchen] are to be found in the Hua-Yi yiyu; in Grube's edition [Jurchen] was transcribed 脉兒, so Grube reconstructed *mehr for this character; in other editions, however, it is transcribed 厄兒革 e-r-ge and is translated 'place'; as the Manchu word for place is ergi, *erge would seem to be the correct transcription for this word. (15) [Jurchen] is a locative suffix, read du (there is another locative suffix, [Jurchen] do, used with back vowels, whereas du is used with front vowels, so its pronunciation in the Jin period may have been dü). The next four characters, (16) [Jurchen] , (17) [Jurchen] , (18) [Jurchen] , and (19) [Jurchen] are all ideograms, read *duin bie tobohon inenggi, meaning 'fifteenth day of the fourth month'. (20) [Jurchen] and (21) [Jurchen] are phonograms, read ča and ai, and transcribe the Chinese expression ce 'theme'. (策 is usually read ce in Modern Standard Chinese, but the reading chai is recorded in earlier

dictionaries). (22) 圡 and (23) 日 are also ideograms, read *darhon inenggi and mean 'seventeenth day'. (24) 弓 and (25) are phonograms, read lu and un respectively; they transcribe the Chinese expression lun 'dissertation'. (26) 光 is also a phonogram, read ši and transcribes the Chinese expression shi 'verses'. (27) 禾 is an instrumental suffix, read gi. The final two characters, (28) 夫 and (29) 益 appear in the Hua-Yi yiyu in the expression 夫益右 *čente-mei, and is glossed in Chinese kao 'to examine'; -mei is a "nonperfective converb suffix".

So the whole sentence can be read *huangdi ming-usien nonogo(?)-i ǰule-e erge-du duin bie tobohon inenggi čaai darhon inenggi lun ši-ge čende, literally "the emperor, in the place to the east of (or: in front of) the Ming Jun Hall, on the fifteenth day of the fourth month; the theme; on the seventeenth day the dissertation and the verses by-means-of-which he examined", in other words, "the emperor examined [them] by means of a theme on the fifteenth day of the fourth month, and by means of a dissertation and verses on the seventeenth day, in the area to the east of (or: in front of) the Ming Jin Hall."

It must be stressed that the above "reconstructions" are only very approximate, based as they are on Chinese transcriptions of Ming Dynasty Jurchen (the task of reconstructing the values of these characters in Jin Dynasty Jurchen has barely begun), but at least they give some idea as to how the language must have been pronounced, and how the script was used in actual practice.

There are still many questions remaining on the Jurchen script. Possibly the ideograms were originally conceived of as roots, to which phonograms could be added to express grammatical suffixes. It seems that at least some of the phonograms were originally ideograms, and were used in both functions. Other ideograms, acquiring a function as phonograms, lost their ideographic function and were used merely as phonograms. In the Nüzhen zishu there are many ideograms which do not appear in the Hua-Yi yiyu; it may be that some words originally written with ideograms came to be written entirely with phonograms.

The greatest problem is that, up till now, almost

all researchers have relied on the Chinese transcriptions of Jurchen done during the Ming dynasty. Although most (but not all) modern researchers at least take into account the readings of the Chinese characters according to their Ming pronunciation rather than their modern pronunciation when determining their transcription values, the Jurchen language which is being transcribed still reflects the way it must have been pronounced in Ming times. The only systematic attempt to truly reconstruct the readings of the characters as they were actually pronounced during the Jin Dynasty, at the time of their creation and use, was by L. Ligeti in his "Note préliminaire sur le déchiffrement des 'petites caractères' joutchen" (1953) and "Les inscriptions Djurtchen de Tyr: la formule oṃ maṇi padme hūṃ" (1961), in which, however, only a few characters were treated. In his preface to A Study of the Jurchen Language and Script: Reconstruction and Decipherment (1977), G.N. Kiyose writes "... the reconstruction of Ming-Jurchen phonology makes possible the reconstruction of Chin-Jurchen phonology through historico-linguistic methods. This is the methodology I have used in my reconstructions presented in this volume". However, in the same preface, Kiyose writes "this work is a study of the Jurchen language during the Ming period", and there is practically no reference to the phonology of the Jin period in this work, except for some isolated examples. Jin Guangping and Jin Qicong in their Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script] and Jin Qicong in his Nüzhenwen zidian [Jurchen Dictionary] also use reconstructions of Jurchen which may well be accurate for Ming Jurchen (as they are based on Ming transcriptions), but which are not strictly accurate to transcribe Jin Dynasty inscriptions. The problem of why there are so many characters apparently read the same (perhaps they represented different values in the Jin Dynasty, which had fallen together by the Ming, or perhaps originally homophonic ideographs (with different meanings) came to be used as phonograms) remains unsolved. The task of reconstructing the original readings of the Jurchen characters remains to be done.

CHAPTER FOUR: GLOSSES PRESERVED IN CHINESE HISTORICAL SOURCES

There is some material for the study of the Jurchen language preserved in glosses and vocabularies in historical sources. These are:

(a) The Jurchen vocabulary appended to the _History of the Jin Dynasty_.This is entitled "_Jin Guoyu jie_" [Explanation of the National Language of the Jin], and is appended to the last chapter of the Dynastic History. It consists of 125 words divided into five sections: (a) names of official posts; (b) words describing people; (c) common objects; (d) plants and animals and (e)surnames. This was the first material on the Jurchen language to be investigated by Western scholars. The first mention of it seems to be by C. Visdelou, in his _Histoire abrégée de la Tartarie_ (1779), who quoted thirty four words from this vocabulary and compared them with their Manchu cognates, thus seeking to prove the identity of the two peoples. This list was reproduced by C. Langlès, _Alphabet mandchou_ (1787), who provided the transcribed words with a "Jurchen" garb. Later J. Klaproth, in his _Asia Polyglotta_ (1823) gave a somewhat longer list, as did A. Wylie, in his translation of the _Ts'ing wan k'e mung, a Chinese Grammar of the Manchu Tartar Language_ (1855). This vocabulary was again examined by C. de Harlez, "Niu-tchis et Mandchous, rapports d'origine et de langage" (1888), who reported that only five words on this list were identical in the two languages, but in all seventy seven were very similar and belonged to related, but not identical languages. The words on Wylie's list were added, when appropriate, to W. Grube's edition of the Sino-Jurchen vocabulary of the Ming Dynasty. Three other studies have been devoted to this vocabulary: Watanabe Kuntarō, _Shimpen kinshi meijikai_ [Explanation of the names (of people and places) in the History of the Jin Dynasty] (1931); Mao Wen, "Jinshi Guoyu mingwu bian: siyi biao" [On the vocabulary of the Jurchen language in the History of the Jin Dynasty] (1933) and Li Xuezhi, "Jin Guoyu jie zhu-shi" [The "Explanation of the National Language of the Jin" annotated and explained] (1970), but these studies are little more than identifications, where possible, of the Jurchen words with their cognates in Manchu or Mongol. The only contributions of a philological value seem to be the remarks by P. Pelliot in his articles "Les mots à h initial, aujourd'hui amuie, dans le mongol des XIIIe et XIVe siècles", and "Sur quelques mots d'Asie centrale attestés dans les textes chinois".

金曰按春 銀术可珠也
布囊曰蒲盧渾 盆曰阿里虎 罐曰活女
烏烈草廩也 汊刺衣襟也
活臘胡色之赤者也
胡剌竈突
物類
桓端松 阿虎里松子 孰蓳蓮也
活离罕羔 合喜犬子 訛古乃犬之有文者
斜哥貂鼠 蒲阿山雞 窩謀罕鳥卵也

Ill. 7. A page from the Jurchen vocabulary appended to the History of the Jin Dynasty

(b) The Jurchen words in the text of the History of the Jin Dynasty. In M. Honda and E.B. Ceadel, "A survey of Japanese contributions to Manchurian studies", it is stated that "... in the Chin Shih and other Chinese historical texts there is a fairly large number of Jurcen words indicated by Chinese characters used phonetically, but no systematic study has been made of these". L. Ligeti writes in the same vein: "Dans le domaine de l'explication des noms et mots djurtchens on n'a pas fait de progrès dignes d'être mentionnés. Sans compter les quelques remarques d'une réelle valeur de P. Pelliot et les tentatives fort problématiques de Watanabe Kuntarō, l'on peut affirmer que ces recherches sont encore à leurs debuts" ("Les mots solons dans un ouvrage des Ts'ing"

p. 246). In a note he adds: "J'ai songé, avant tout, à Shimpen kinshi meijikai (Osaka 1931) de M. Watanabe Kuntarō ou il a examiné les noms propres djurtchens du Kin-che." The first comprehensive, if imperfect study of the Jurchen words scattered thoughout the text of the History of the Jin Dynasty was the Liao Jin Yuan sanshi guoyu jie [Explanations of the National Languages of the Liao, Jin and Yuan Dynasties], compiled by a group of scholars under imperial orders to explain the non-Chinese words in the Dynastic Histories of the Liao, Jin and Yuan Dynasties. It was published in 1772. L. Ligeti has some comments on this work in his article "Les mots solons...", pp. 231ff. The book by Watanabe Kuntarō mentioned above is essentially a revision of the Jinshi yujie (the Jurchen section of the Chinese work mentioned above). The words gathered together in the Jinshi yujie are rearranged according to stroke order; the main entry is in the "unrevised", i.e. original form (the forms of many of the words in the History of the Jin Dynasty were arbitrarily changed by Qing editors); its location in the History and whether it refers to a name, tribe, place, surname and so on; the language from which the word derives, the word in Manchu, in the Manchu script (as provided in the Jinshi yujie), the romanised form of the Manchu word and the meaning, or suggested meaning of the word. Another work based on the Jinshi yujie is by Li Xuezhi, "Jinshi yujie zheng-wu chugao"[A preliminary draft of amendments to the Jinshi yujie] (1970); a resume of this article has been made by D. Holzman.

Indices to non-Chinese personal names, place names and official titles in the History of the Jin Dynasty have been prepared: the Jinshi fei Hanyu renming, diming, guanming suoyin [Non-Chinese personal names, place names and official titles in the History of the Jin Dynasty] contains only non-Chinese names; Kinshi goi shūsei by Onogawa Hidemi contains also Chinese names. Chen Shu, Jinshi shibu wuzhong [Five supplements to the History of the Jin Dynasty] contains a study of the Chinese and Jurchen names in the History of the Jin Dynasty.

(c) The Da Jin guo zhi. There is an earlier text, the Da Jin guo zhi [Annals of the Jin Dynasty], written in 1234 by Yuwen Mouzhao, which contains a list of words in Jurchen (in Chinese transcription) in an appendix. Many of these can be readily identified with their Manchu equivalents, but as far as I am aware there has been so systematic study of the Jurchen words in this text.

嘉哩 滿洲語巡察也原作解里今改正

固紳 滿洲語三十數也原作胡捨今改正

尼楚赫 滿洲語珍珠也原作銀朮割又作銀朱哥今並改正

伊里 滿洲語立也原作移烈今改正

羅索 滿洲語極濕難耕地也原作婁室又作婁宿今並改正

棟摩 滿洲語茶桶也原作闍母又作東謨今並改正

斡里雅布 滿洲語棄也原作斡離不今改正

鄂爾多 滿洲語亭也又作斡里朵又作訛魯朵今並改正

Ill. 8: A page of the Jurchen vocabulary appended to the Da Jin guo zhi

CHAPTER FIVE INSCRIPTIONS IN THE JURCHEN SCRIPT

There are nine extant inscriptions in the Jurchen script. These are:

(1) The Da Jin deshengtuo bei inscription (also known as the Jin Victory Memorial Stele);

(2) The Nüzhen jinshi timing bei inscription (also known as the Yantai stele);

(3) The Aotun Liangbi jianyin bei inscription;

(4) The Aotun Liangbi shi inscription;

(5) The Hailong Nüzhen guoshu moya inscription;

(6) The Qingyuan inscription (also known as the Kyŏngwŏn inscription);

(7) The Beiqing inscription (also known as the Kwansan inscription);

(8) The Nuergan Yongningsi bei inscription (also known as the Tyr inscription);

(9) The Zhao Yong da jiangjun inscription.

All of these, except the last which was discovered in 1980 and remains unpublished, have been discussed in detail by many scholars. There have been two major collections of Jurchen inscriptions, the first by Amma Yaichirō, Joshimbun kinsekishi ko [A Study of Inscriptions in the Jurchen Script] (1943); the other by Jin Guangping and Jin Qicong, as part of their book Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script] (1964, 1980). Amma's corpus of Jurchen inscriptions was a pioneering work of great value in its day, but has been superceded by more recent studies; his methodology, too (e.g. use of Chinese characters to transcribe Jurchen, rather than a phonetic representation) is not in accordance with current practice. The study by Jin Guangping and Jin Qicong is much more than a corpus of inscriptions, which in fact forms only an appendix to this extremely valuable work. The book is divided into the following sections:

(1) The Jurchen language - relationships with other languages
(2) The creation and use of the Jurchen script
(3) Materials for the study of the Jurchen script
(4) The structure of Jurchen characters
(5) The pronunciation of Jurchen characters
(6) Jurchen grammar
(7) The value of Jurchen to historical studies
(8) Conclusion

The appendix contains studies of the Nüzhen jinshi timing bei inscription, the Aotun Liangbi jianyin bei inscription, the Hailong Nüzhen guoshu moya inscription, the Qingyuan inscription and the Nuergan Yongningsi bei inscription.

(1) The Da Jin deshengtuo songbei inscription
(The Jin Victory Memorial Stele)

This stele was set up in the year 1185 by the Emperor Shizong, the fifth emperor of the Jin Dynasty, to commemorate the victory achieved by his grandfather, Aguda, the founding emperor of the Jin, over the Khitan Liao Dynasty at the Lailiu River (now known as the Lalin River). It was still on its original site, in Fuyu county in Jilin province in 1978, but now seems to have been moved to the Jilin Musuem. It is 168cm high and 83 cm across. There are thirty lines of Chinese script on the front of the stele, and thirty-two lines in the Jurchen script on the back. This inscription is the earliest still extant, and dates from the dading period (1161-1189) when the Jurchen script was being propagated most vigorously and presumably used most widely. It is also the only bilingual inscription dating from the Jin Dynasty (the other such inscription, the Nuergan Yongningsi bei inscription, is from the Ming period).

This stele was rediscovered in modern times by a Chinese emissary to the northeastern provinces of China, Cao Tingjie, in the year 1185 (he also discovered the Nuergan Yongningsi bei inscription). It was known earlier than that, however. The Chinese text and part of the Jurchen text of this inscription were recorded in a book called Jilin waiji [A record of the areas beyond Jilin], in the section Guji [Ancient relics], By Sa Ying'e, published during the daoguang period. Cao Tingjie wrote two introductory articles on this inscription ("Deshengtuo bei shuo" [On the victory stele] and "Deshengtuo yibei ji" [A record of the stele in memory of the victory [of Aguda]], and made rubbings of the inscription. These rubbings were later acquired by Naitō Torajirō and

Haneda Toru, and are now in the library of the East Asian History Research Centre of Kyoto University. In 1933, Susa Kakitsu also discovered this inscription, and wrote a report on this: "Tokushōda hi koki" [A record of a trip to find the Victory Memorial Stele]; he also published a collection of photographs he made of the stele under the title Daikin tokushōda shō shashin chō [A collection of photographs of the Jin Victory Memorial Stele]. In the same year (1933) Sonoda Kazuki wrote an article ("Daikin tokushōda shōhi ni tsuite" [On the Jin Victory Memorial Stele]) in which he pointed out the inaccuracies in the Jurchen version in the Jilin waiji, which contains only twelve lines of text, when there are in fact twenty eight. In 1937, Tamura Jitsuzō, working from photographs of the rubbings made by Cao Tingjie, published the first attempt to decipher the Jurchen text ("Daikin tokushōda shōhi no kenkyū" [Research on the Jin Victory Memorial Stele]). In a review article published the next year ("'Daikin tokushōda shōhi no kenkyū' o yomu" [On reading "Research on the Jin Victory Memorial Stele], Amma Yaichirō amended some characters in Tamura's version. In 1943 he published his own study of this inscription, in his book Joshimbun kinsekishi kō [A study of Jurchen inscriptions] (pp. 1-30). Both Amma and Tamura also include the Chinese text; Tamura, in the second part of his study of this inscription, has also annotated the Chinese text.

In 1936, the Manshū kinseki kō [A draft study of the inscriptions of Manchuria], edited by Sonoda Kazuki, included the Chinese text of this inscription, but not the Jurchen version. In 1937, Luo Fuyi completed his study of the inscriptions of Manchuria (Manzhou jinshi zhi), and included the text in both Chinese and Jurchen, adding in supplements relevant articles by previous scholars, including the text of Cao Tingjie's account of his discoveries. Ishida Mikinosuke also wrote an article ("Daikin tokushōda hi no saihatsugen" [The rediscovery of the Jin Victory Memorial Stele]) (1934) on the travels of Naitō Torajirō, Yagi Shozaburō, Wada Kiyoshi and Susa Kakitsu, all of whom visited the site of the stele in Jilin and made rubbings of the text, on the basis of which it was possible to amend the text in the Jilin waiji. These scholars seem to have been unaware of Cao Tingjie's discovery of the stele some fifty years earlier.

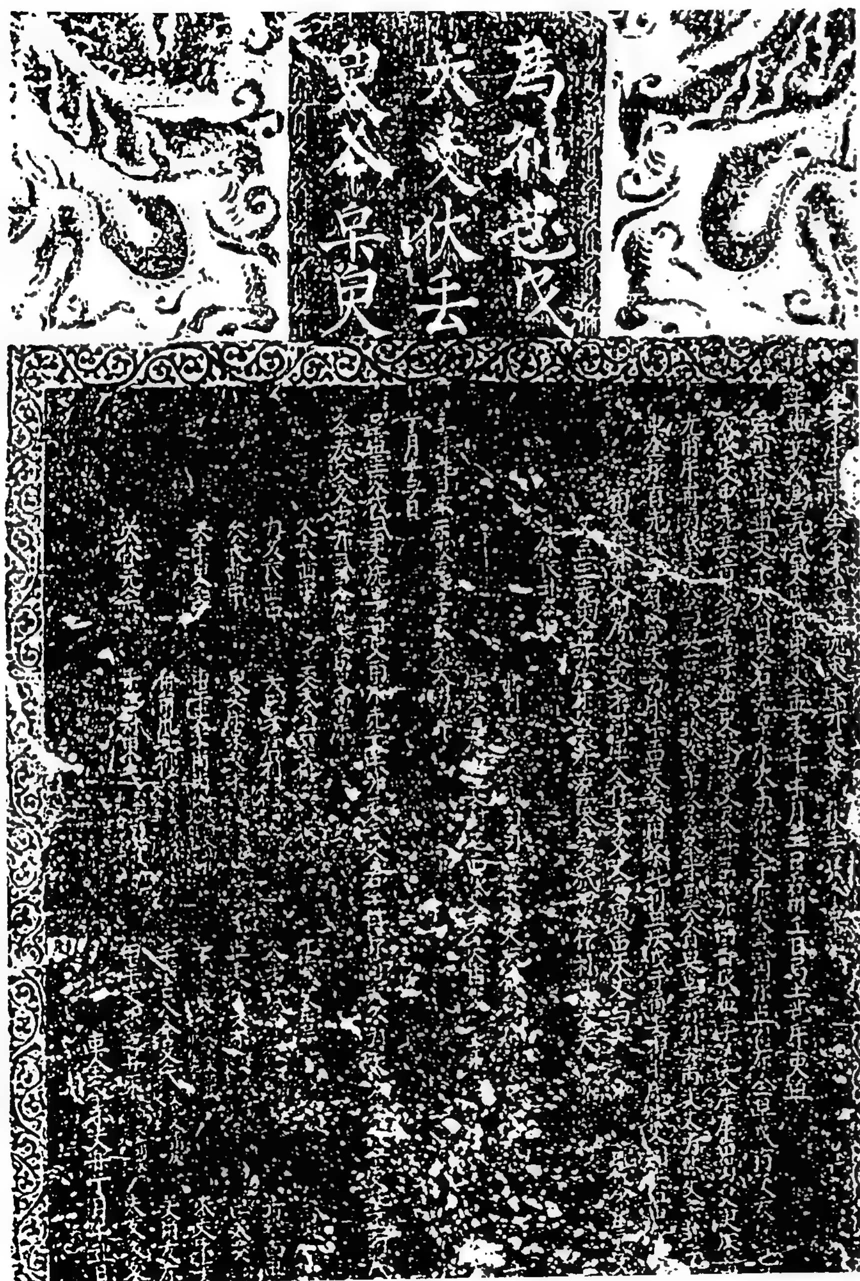
Not much progress seems to have been made on the study of this stele until 1971, when Tamura Jitsuzō published his Chūgoku seifuku ōchō no kenkyū [Research on the "Conquest Dynasties" of China], in which he presented a revised version of his decipherment. Five years later, he published his third version "Kittan Joshin moji kō - mitabi "Daikin tokushōda shōhi" Joshimbun no kaidoku ni tsuite" [The Khitan and Jurchen scripts - a third attempt to decipher the Jin Victory Memorial Stele]. However, because the stele is very eroded,

and many characters are difficult to distinguish, there are still large sections of the stele which cannot be read. The available rubbings are indistinct and blurred, and various scholars interpret these unclear characters in different ways. In 1978 Liu Fengzhu and Yu Baolin, with the help of the Jilin Archeological Research Institute, went to the site of the stele to make new rubbings, and to try to produce a definitive text. The results are in their article "Nüzhen wenzi "Da Jin deshengtuo song" jiao kan ji" [A comparative annotated study of the Da Jin deshengtuo song inscription in the Jurchen script] (1981), in which they make a detailed comparison of their own rubbings of the original stone (which is now in a more eroded condition than when Cao Tingjie made his rubbings a century ago) with those provided by Luo Fuyi (Manzhou jinshi ji), Amma Yaichirō (Joshin kinsekishi kō) and the three versions by Tamura Jitsuzō, and offer a new version of the Jurchen text. In 1984, Wan Renfu published a detailed study of the Chinese version ("Da Jin deshengtuo song beiwen zhengli sande" [Three contributions to the determination of the original text of the Jin Victory Memorial Stele]. This is a reexamination of the original stele, compared with various rubbings made by earlier scholars, including those included in the Jilin waiji (1823) and the Jilin tongzhi (1891), and has been able to point out several mistakes in the standard versions of the Chinese inscription, such as those published by Luo Fuyi and Tamura Jitsuzō. Wang Renfu also consulted other rubbings and copies made at various times, and has been able to produce a fairly definitive version of the original inscription.

The edition of the Jurchen text by Liu Fengzhu and Yu Baolin, the edition of the Chinese text by Wang Renfu and the detailed commentaries on both texts by Tamura Jitsuzō will form the basis of a future detailed study of this inscription.

(2) The Nüzhen jinshi timing bei inscription

(The Yantai Stele)



Ill. 9 The Nuzhen Jinshi timing bei inscription
(upper section)

This stele commemorates the conferring of the degree of jinshi (awarded to successful candidates in the highest imperial examinations) in the year 1224. It probably owes its preservation to the fact that the original Chinese inscription was erased, and the stele reingraved during the Xuande period of the Ming Dynasty (1426-1436) with an inscription commemorating the restoration of the He Shen Miao temple, on the steps of which it still stands. The original stele was erected at Yantai, about five kilometres outside the city of Kaifeng. During the Song Dynasty, this was the site of a feast connected with the Spring rites. Under the Jin, it was the site of an examination hall, so stelae recording the names of successful candidates were erected there.

As this stele is in Kaifeng, a busy metropolis, its existence was recorded very early. It is mentioned in the Gui xin za zhi, a miscellany published in the early part of the fourteenth century, by the Song writer Zhou Mi. The text reads: "the College of Bian (Kaifeng) has an inscription recording the names of the Jurchen jinshi graduates, written in characters resembling Chinese". It is also recorded in a Ming compilation, the Bianjing yiji zhi [Historical Relics of Kaifeng], by Li Lian, and in the Jin shi cui bian by the Qing writer Wang Chang. During the daoguang period of the Qing (1821-1851), Linqing, a descendent of the Jurchen imperial family, mentioned this stele in his illustrated autobiography and record of his travels, entitled Hong xue yan lu tu ji. Linqing's disseratation on the subject was translated by G. Devéria, "Examen de la Stèle de Yen-t'aï. Dissertation sur les caractères employées par les Tartares Jou-tchen. Extraite du Houng-hue-in-yuan, traduite et annotée (1882), which he based on the description of the stele and its location given by Linqing, and the woodblock print in the Jin shi cui bian by Wang Chang.

宴臺訪碑



Ill. 10. The site of the stele at Yantai, as sketched by Linqing on his visit to that area during the daoguang period.

A contemporary and friend of Linqing, Liu Shilu, a famous writer on antiquities and numismatics, studied this inscription in his articles "Nüzhizi bei kao" [A study of a stele in Jurchen script] and "Nüzhizi bei xu kao" [A further study on the stele in Jurchen script] (1829), which might be considered the beginning of Jurchen studies in the modern period. These articles apparently caused quite a stir in scholarly circles at the time. Liu confesses his inability to read the script, but came to the conclusion that this inscription must have been in the Jurchen "small script", as he had mistakenly identified the Da Jin huangdi dutong jinglüe langjun xingji inscription as an example of the Jurchen "large script". Liu was also able to provide clear rubbings of the inscription, which, however, were not perfect because of the way the stele was mounted.

This inscription also attracted the attention of early European scholars, such as G. Devéria and T. de Lacouperie ("The Djurtchen of Mandschuria: their name, language and literature")(1889), but as they had at their disposal only the woodblock print in the Jin shi cui bian their conclusions were not based on reliable sources. In 1898, S.W. Bushell presented a remarkable paper to the XIe Congrès International des Orientalistes in Paris, entitled "Inscriptions in the Jurchen and Allied Scripts". This neglected paper (perhaps because it is published in the Actes of the Congress and may not be readily available) in essence deciphered the first and last sections of the Nüzhen jinshi timing bei inscription, from which it was possible to infer what much of the rest of the inscription was about. The actual topic of the dissertation examined that year, a quotation from the Book of Documents, has only recently been identified (by Jin Guangping and Jin Qicong), and has not yet been completely deciphered. Bushell accomplished this task on the basis of the edition of the Sino-Jurchen vocabulary from the Bureau of Translators, which had been published by W. Grube in 1896. As mentioned above, this achievement has been overlooked by most researchers until very recent times. In 1898, Shiratori Kurakichi wrote an influential article "Kittan, Joshin Seika moji kō" [Research on the Khitan, Jurchen and Xixia scripts]. Shiratori also regarded the script on the Da Jin huangdi dutong jinglüe langjun xingji inscription as being the Jurchen large script, and although he mentioned the Nüzhen jinshi timing bei inscription, he did not give any opinion as to the nature of the script on it.

In 1923, Luo Fucheng turned to this inscription in "Yantai Jinyuan guoshu bei kao" [A study of the Yantai inscription in the Jurchen national script] and several other articles on this inscription, culminating in his full study of the stele published in 1936 "Yantai Jinyuan guoshu bei shiwen" [An intepretation of the text of the Yantai stele

inscription in the Jurchen national script]; Luo (unaware of Bushell's decipherment) was able to work out a few Jurchen words, but could not decipher the inscription word by word. In 1932, Mao Wen ("Jinyuan guoshu bei ba" [A note on the inscription in the Jurchen national script]) explained the meaning of some of the Jurchen words deciphered by Luo on the basis of their cognates in Manchu, but noted that he could still only work out some forty to fifty Jurchen characters. In 1937, Wang Jingru wrote "Yantai Nüzhen Jinshi timing bei chu shi" [A preliminary interpretation of the Nuzhen Jinshi timing bei inscription], which, compared to the studies of Luo and Mao, represented great progress. By this stage the general gist of the inscription could be worked out, with only a few difficult areas left to fill in. Amma Yaichirō also included this inscription in his corpus of Jurchen inscriptions (Joshimbun kinsekishi kō pp. 57-76); in his study he identified a large number of the Jurchen characters, giving his transcription in Chinese script.

There does not seem to have been any other major study of this inscription until the publication of Jin Guangping and Jin Qicong, Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script] (1980), who included their study of this inscription in their appendices. A remarkable achievement was their identification of the topic of the dissertation for examination, a quotation from the Book of History. Jin and Jin also decipher the rest of the inscription, including the identification (by name and rank) of the successful candidates, references to them in the History of the Jin Dynasty and other philological and historical commentaries on the text. Some areas of the inscription are still obscure, and await further investigation.

(3) The Aotun Liangbi jianyin bei inscription.



Ill. 11. The Aotun Liangbi jianyin bei inscription.

This inscription is also known as the [Jin] Taihe timing canshi [Fragmentary tablet inscribed in the taihe period (of the Jin Dynasty)]. It was formerly in the collection of Luo Zhenyu, and is now in the Museum of Chinese History in Beijing. Its origin is unknown. The main part of this inscription was written by Aotun Liangbi, in Chinese. The text reads: "Aotun Liangbi, on returning from the capital from Sizhou, ate and drank at this brook with some close friends. The eleventh day of the second month of the sixth year of the taihe period". To the right there is an inscription of some sixty characters in Jurchen; it is not a translation of the Chinese, but a "postface" written by Aotun

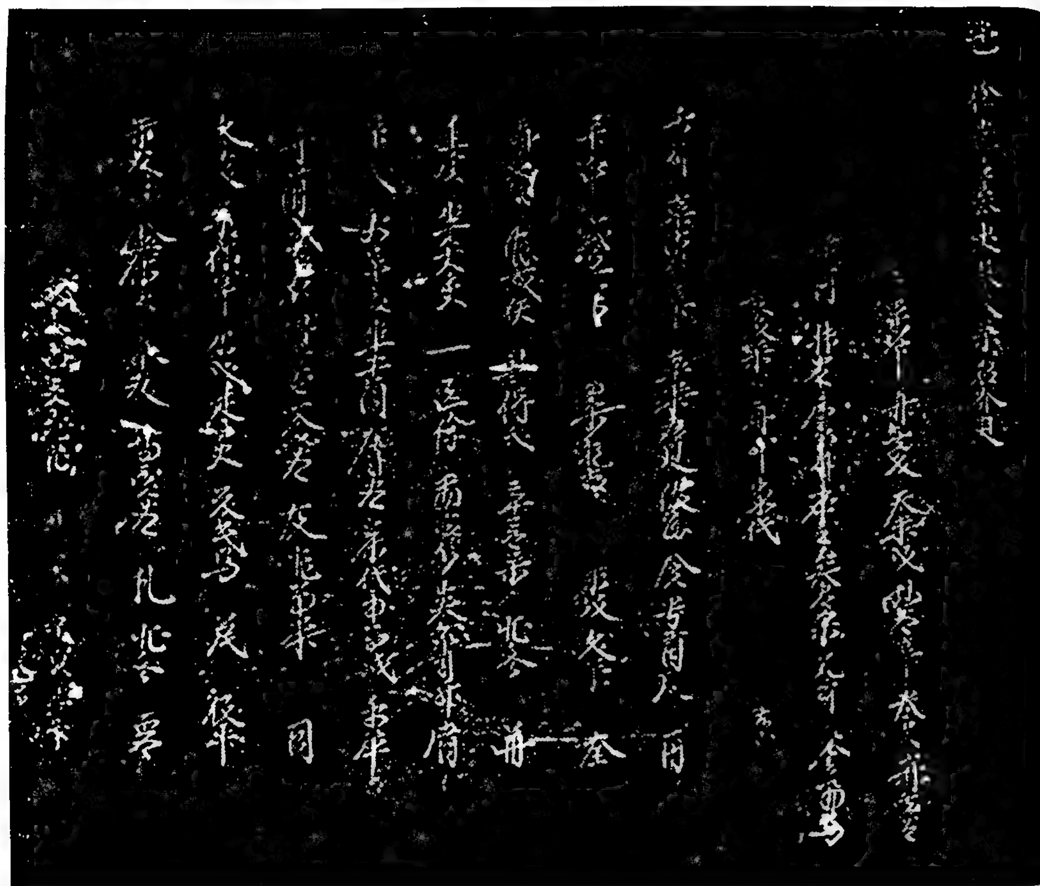
Liangbi's close friend, Zhubu Buxiuhong, four years after the Chinese inscription. Aotun Liangbi was sent as an ambassador to negotiate peace with the Song; Sizhou was the site of negotiations between the two enemy states of Jin and Song. The text is dated 1206; in 1208 peace was negotiated, and lasted until 1217.



Ill. 12. Enlarged detail of the Jurchen section of the <u>Aotun Liangbi jianyin bei</u> inscription.

This inscription was first studied by Luo Fucheng, "Jin taihe timing canshi" [A stone fragment inscribed in the _taihe_ period of the Jin Dynasty](1931) and by Luo Fuyi, "Liao Jin san shike: Jin Aotun Liangbi timing" [Three inscriptions from the Liao and Jin periods: the tablet of Aotun Liangbi] (1940), but neither of those articles attempted a decipherment. A photograph and some comments on this inscription were also published by Shimada Yoshimi, "Joshin moji Ōton Ryōhitsu sen'in hi" [The Aotun Liangbi tablet in the Jurchen script] (1943). The main study of this inscription is again in Jin Guangping and Jin Qicong, _op. cit_. p. 321. According to their decipherment, the text reads: "After the victory at the battle of ---, I saw some calligraphy of my old friend, Aotun Liangbi, the _zhizhong_ [official title] of Zhangde. It was exquisite and worthy of emulation, so I had it inscribed on rock. The twentieth day of the seventh month of the second year of the _da'an_ period [i.e. 1210] by the _wenlinlang_ [official title] of Mingshui, Zhubu Buxiuhong".

(4). The Aotun Liangbi shi inscription



Ill. 13 The Aotun Liangbi shi inscription

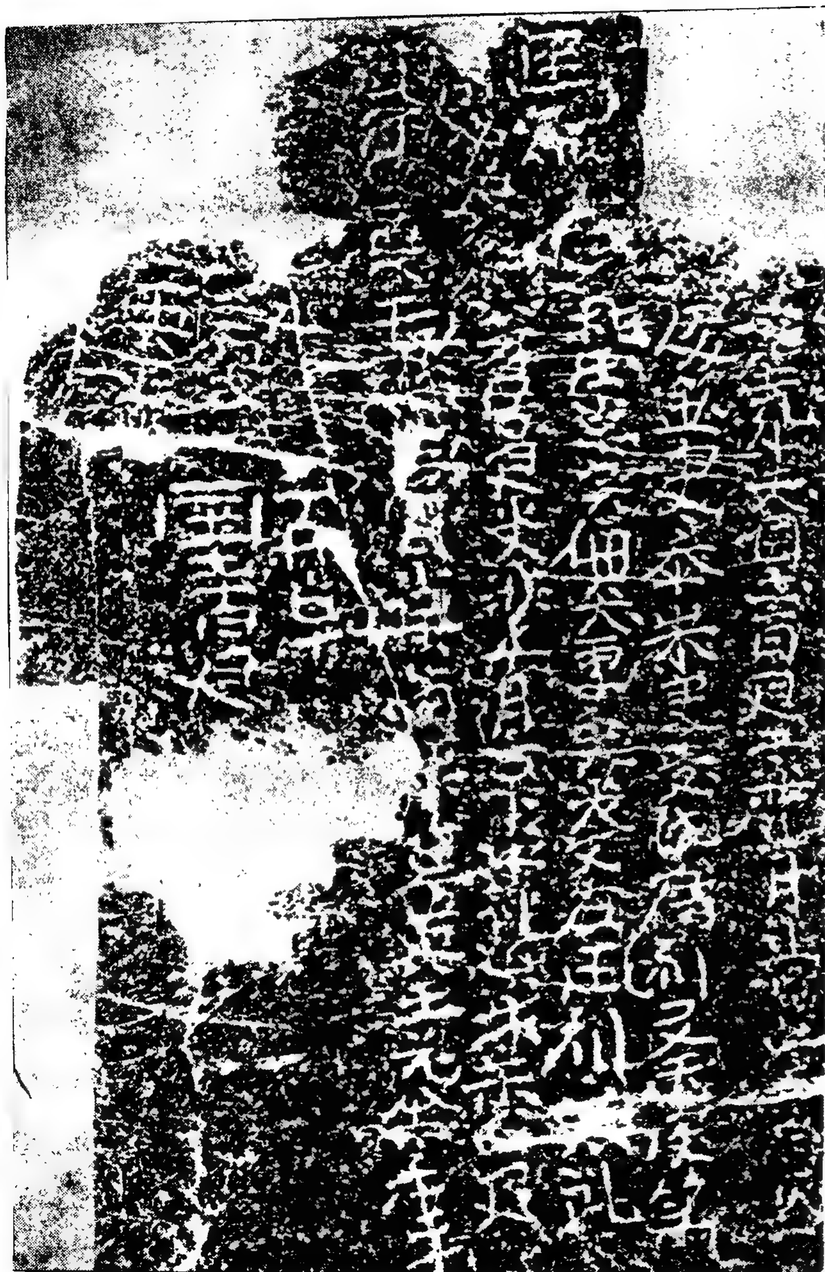
This was the ninth inscription in Jurchen to be discovered. It was discovered during the 1960s in Penglai, Shandong. It had been in the Youdeguan Temple in Penglai (now called the Wanshougong), and was later removed to the Getianhougong, also in Penglai. A rubbing of this inscription was made by Qu Peimo and sent to the editors of Wenwu, on the basis of which a group of specialists in Jurchen (Luo Fuyi, Jin Qicong, Jia Jingyan and Huang Zhenhua) made a study "Nüzhenzi Aotun Liangbi shi ke shi chu shi" [A preliminary explanation of the poem of Aotun Liangbi in the Jurchen script] (1982).

The rubbing is 60 cm high and 70 cm across. One side of the stone on which this poem is inscribed has a

portrait of "Shuazu", an "immortal" of the Ming period; this was obviously inscribed later and has nothing to do with the Jurchen. The kuan [the name of the sender or recipient on a painting or a piece of calligraphy] on the top and the bottom of the Jurchen inscription are in the Jurchen "formal script" (kaishu); the poem itself is in a cursive form of the script (xingshu). This was the first example of Jurchen cursive script to have been discovered, though other examples on manuscripts have come to light since. The upper kuan shows that the author of the poem was Aotun Liangbi; the lower kuan gives us the information that the stone was inscribed on the orders of Zhubu of Penglai - presumably the same Zhubu Buxiuhong who had the Aotun Liangbi jianyin bei inscribed.

In their study of this inscription, Luo Fuyi, Jin Qicong, Jia Jingyan and Huang Zhenhua give a very full commentary on the poem, the Chinese literary allusions and so on, and decipher a very large proportion of the text. Although there are still a few unclear passages, the general meaning of the poem is clear. It is Confucian in content and in a style of "regulated verse". It was written by Aotun Liangbi for his friend Zhang Hui, who had been demoted to Penglai, and contains typical Confucian praise of achievements and virtues, and sentiments of comfort and encouragement. The poem seems to have been preserved through the excellence of Aotun Liangbi's calligraphy, and Zhubu Buxiuhong's admiration for it.

(4) The Hailong Nüzhen guoshu moya inscription.



Ill. 14. The Yangshulinshan inscription at Hailong.

Inscribed on the rock face at Jiugang shibaguo shan (formerly known as Yangshulinshan), a mountain in Hailong county, Jilin province, there are two inscriptions a few metres from each other. The one on the left, facing south, is in Jurchen; there is no Chinese translation. This is generally referred to as the Hailong Yangshulinshan inscription, or in Chinese the Nüzhen guoshu moya [Inscription on the rock-face in the Jurchen national script]. The one on the right, facing north, has an inscription in both Chinese and Jurchen, one apparently a translation of the other. This latter stone was formerly referred to as the Hailong Banjieshan Nüzhen guoshu moya inscription, as it was formerly thought to be located at Banjieshan, some fifteen kilometres from its actual location. The Chinese text records Aguda's victory over the Liao at Banjieshan. It is not dated.

The first of these inscriptions was first mentioned by Yang Boxing in his book Shengu [Ancient sites of Shenyang], published during the guangxu period (1875-1908) of the Qing Dynasty. It was also recorded in various local gazettes of the Hailong district, such as the Hailong-fu xiangtu zhi and the Hailong-xian zhi. It was also noticed by the Japanese anthropologist and explorer, Torii Ryūzō. All these sources, however, mention only one Jurchen inscription; there is no mention of two, or of a Chinese inscription in that area.

In 1934, the Japanese scholar Yamashita Taizō published an article "Shin Jochoku kokusho hi ni tsuite" [On a new inscription in the Jurchen national script] in which he announced a new discovery, a bilingual inscription. He claimed that it had been discovered at Banjieshan, some 15 kilometres from Yangshulinshan, and included photographs of a rubbing. An article by Meng Zong, "Nüzhenwen keshi xin faxian"[A new discovery of an inscription in the Jurchen language] (1935) is essentially a translation of Yamashita's article, but it introduced the find to a Chinese audience. It was subsequently included in several catalogues of Jurchen inscriptions, such as Luo Fuyi's Manzhou jinshi zhi [A compendium of inscriptions of Manchuria] (1937), Sonoda Kazuki's Manshū kinsekishi kō [A draft compendium of inscriptions of Manchuria] (1936), Amma Yaichirō's Joshimbun kinsekishi kō [A study of inscriptions in the Jurchen script] (1943). No one seemed to think it strange that such investigators as Yang Boxing and Torii Ryūzō had failed to notice it, as it was said to be located at Banjieshan, not Yangshulinshan.

In 1979, Sun Jinji published an article on these inscriptions, "Hailong Nüzhen moya shike" [Rock inscriptions

in the Jurchen script at Hailong], in which he pointed out that the two inscriptions are, in fact, very close to each other, not fifteen kilometres apart. He also tried to explain the fact that explorers prior to Yamashita Taizō had not noticed it by suggesting that it would not have been easy to see, as that in the past, before a shelter was built for it, there would have been bushes and undergrowth around it. In 1980, Feng Yongqian ("Hailong Jin, Han wen shi jindai wei ke" [The Chinese-Jurchen inscription at Hailong is a modern forgery]) argued that the "discovery" of the inscription had actually been made by one Xing Yuren, and that it was he who had led Yamashita Taizō to it. What is more, Xing Yuren was an antique dealer, who was an accomplished engraver, having served an apprenticeship in that trade, and he often made rubbings of inscriptions to sell in his antique shop in Shenyang. Feng asserted that the Chinese-Jurchen inscription was in fact a forgery. This argument was taken up by Dao Erji and He Xige ("Hailong Hanwen, Nüzhenwen duiyi moya zhen-wei bian"[A discussion on the authenticity of the Chinese-Jurchen bilingual inscription at Hailong](1984)), who visited the area themselves. They noted that both inscriptions were clearly visible, and it would have been impossible for Yang Boxing and Torii Ryūzō not to have noticed both of them. In any case, Yamashita Taizō had been misled as to the actual location of the inscription - Xing Yuren would have lied about this because he would have known that Yamashita would have been aware that only one inscription had been reported at Yangshulinshan. The authors also noted that the characters in the Chinese-Jurchen bilingual have been carved very deeply into the rock; this contrasts with the eroded nature of the Jurchen monolingual inscription, suggested it was carved much later. They also compared the Chinese and Jurchen versions, and discovered that the "Jurchen" is very ungrammatical, being merely a character-by-character "copy" of the Chinese; in fact, many of the "Jurchen" characters were made-up by the forger. In any case, the inscription refers to Aguda defeating the Liao at this site, but historical records show that Aguda could not have been in that area at that time. It seems to be definite now that the so-called Banjieshan inscription is, in fact, a modern forgery.

As for the other, it was first recorded by Yang Boxing, also known as Yang Tonggui, who was the son of the first <u>tongban</u> (assistant sub-prefect) in the Hailong district, during the years 1880-1884 when he accompanied his father to Hailong. In retrospect, his transcription can be seen to be not very correct; there are many mistakes, and in fact only eighteen characters are correct. It was apparently independently "discovered" by Torii Ryūzō in 1912. In 1930, the <u>Hailong-xian zhi</u> [Gazette of Hailong county] published the text of the inscription, together with an article by Jin Liang, "Hailong Nüzhenzi bei tuowen ba" [A note on the

rubbing of the text of the Jurchen inscription in Hailong]. The first scholar who was actually a specialist in Jurchen to study this inscription was Luo Fucheng, who in 1929 published "Nüzhen guoshu bei kaoshi" [A study of an inscription in Jurchen script]. He was able to identify twenty-five more characters (in addition to those correctly identified by Yang Boxing), but because he was not able to see the original inscription and the rubbings were unclear, there were still many characters which could not be identified. Luo Fuyi also included it in his Manzhou jinshi zhi (1937) as did Amma Yaichirō in his Joshimbin kinsekishi kō (1943). Luo Fuyi's copy of the inscription is very accurate, and forms the basis of the decipherment of this inscription in Jin Guangping and Jin Qicong, Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script], pp. 326-331. Although the inscription has been eroded and damaged, and is unclear in many places, the general gist is fairly clear: the inscription records the establishment of a mouke (an administrative district) in the second year of the shouguo period of the Emperor Taizu (i.e. 1117); the inscription itself was engraved in the seventh year of the dading period of the Emperor Shizong, under whose reign the Jurchen script was vigorously promoted.

(6) The Qingyuan inscription.

This inscription is also known as the Kyŏngwŏn inscription, as it was originally on the site of a Buddhist temple at Kyŏngwŏn, Korea. It was discovered by the Japanese in 1918 and moved to the Seoul Museum. The stele is a square column with a Jurchen inscription on all four sides; the top part of the stele is missing, and there are only about five hundred characters of the inscription remaining. The date is missing, but Jin Guangping and Jin Qicong deduce it to date from between 1138 to 1153. There is a photograph of this stele in the Chōsen kinseki sōran [Corpus of Inscriptions in Korea] (Vol. I, pp. 551-552), and it was included in Amma Yaichirō's Joshimbun kinsekishi kō [A Study of Inscriptions in the Jurchen Script] (pp. 45-53). The Chōsen kinseki sōran presents the sides of the pillar in the order [1], [2], [3], [4]; but Jin Guangping and Jin Qicong have demonstrated that side [3] is the actual beginning of the inscription. This misunderstanding seems to have arisen because the lower part of side [4] has been obliterated, and thus was thought to be the end of the inscription; it should now be considered the second panel of the inscription.

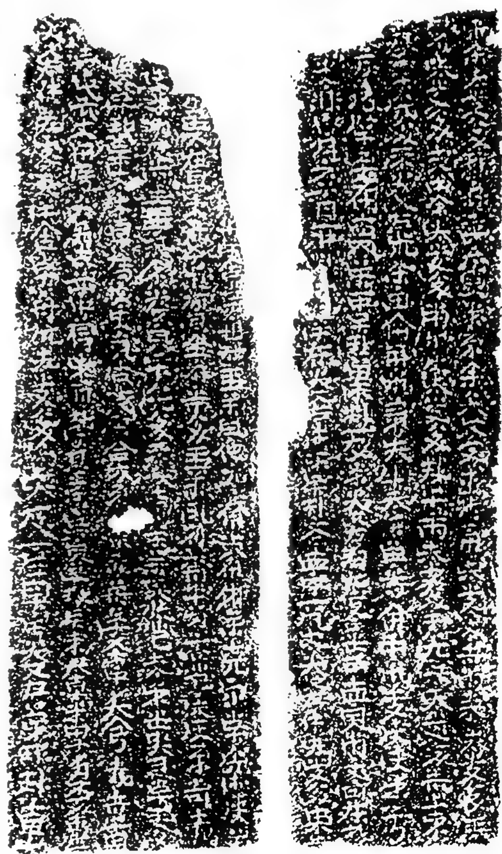
BI-1

BII-1

BII-2

Ill. 15. A section of the Qingyuan (Kyŏngwŏn) inscription in the transcription of Min Yŏng-gyu.

There is an important, but strangely neglected article on this inscription by Min Yŏng-gyu, "Kyŏngwŏn Yŏjinja pi gosŏk" [Notes on the inscription in Jurchen characters on the Kyŏngwŏn stele], in which he suggests a normalisation of the characters, a transcription (in Chinese characters) and a translation (in Korean). It must be said that Min's article could not be considered to present a complete decipherment; on the other hand, the translation suggested by Jin and Jin (Nüzhen yuyan wenzi yanjiu pp. 353-343) does not make much sense either. The text seems to be a long list of names and titles of those who contributed to the construction of the temple.



Ill. 16. Two sides of the Qingyuan (Kyŏngwŏn) inscription.

The discovery of this inscription led the Japanese linguist Ōgura Shimpei to research the study of Jurchen in Korea; the results of his research are contained in his article "Chōsen ni okeru Kittan oyobi Joshin gogaku" [A study of the Khitan and Jurchen languages in Korea] (1917). In 1972 Hiu Lie published his study of the study of Manchu in Korea (Die Mandschu-Sprachkunde in Korea); the section on Jurchen heavily relies on Ogura's article.

(7) The Beiqing inscription.

Ill. 17. A section of the Beiqing inscription in the transcription of Inaba Iwakichi.

This inscription is also known as the Kwansan inscription, as it is carved on the rockface of Mount Kwansan, Pukch'ŏng county, South Hamkyŏng province, Korea. It was disovered in 1911 by Torii Ryūzō, and was included in the Chōsen kinseki sōran [General Inventory of Inscriptions of Korea] (Vol. I, p. 553), which also includes a photograph. A photograph of this inscription may also be seen in the frontispiece to Jin Guangping and Jin Qicong, Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script]. This inscription was first studied by Inaba Iwakichi, "Hokuseijō Kanzan jō Joshinji magai kōshaku" [Notes on the Jurchen inscription cut in the rock face at the summit of Mount Kwansan near Pukch'ŏngsŏng](1930), in which he suggests a normalisation of the characters (they are written very irregularly) and a translation. Inaba interprets the date (the year wuyin) as 1338, but Jin and Jin read this date as 1218. It was included in Amma Yaichirō, Joshimbun kinsekishi kō [Corpus of Inscriptions in Jurchen] (1943), who records the Jurchen inscription but does not attempt a translation; reference is given to the article by Inaba. According to Inaba's decipherment, the inscription refers to the presentation of a statue of Maitreya Buddha.

(8). The Nuergan Yongningsi bei inscription.

This inscription is found on a stele erected in the year 1413 to mark the foundation of the Yongningsi Temple in the Nuergan Commandery at Telin (Tyr), near the mouth of the Amur River. The main inscription is in Chinese, inscriptions in Jurchen and Mongolian are on the reverse. They are not an exact translation of the Chinese, but are shorter and simpler. On the side of the stele are Chinese, Mongol, Tibetan and Jurchen versions of the Sanskrit mantra oṃ maṇi padme hūṃ. The stele is 179cm high, 83 cm wide and 42 cm thick.

The existence of these inscriptions was known to European travellers since the seventeenth century. Chinese sources credit Yang Bin with being the first Chinese in modern times to have seen these inscriptions. In his Liu bian ji lüe (published in 1639), Yang mentions several stelae with Chinese and "Manchu" inscriptions. Wada Kiyoshi ("Minsho no Manshū keiryaku"[The administration of Manchuria in the early Ming] suggested that the stelae mentioned in Yang's book may have been those at Nuergan; this possibility was also considered by Torii Ryūzō. This suggestion was accepted as fact by Zhong Minyan, Na Senbo and Jin Qicong ("Mingdai Nuergan Yongningsi bei ji jiao shi" [Emendations and annotations on the Ming Dynasty Stone Inscriptions of the Yongning Monastery at Nuergan](1975); this conclusion was accepted by Qu Deyuan in his article "Guanyu Mingdai Nuergan

Yongningsi beiji de kaocha yu yanjiu" [Investigations and research on the Ming Dynasty Yongningsi Temple Stele at Nuergan] (1980). Huang Zhenhua, "Mingdai Nüzhenwen Nuergan Yongningsi beiji xin shi" [A new interpretation of the Jurchen inscription at the Yongningsi Temple at Nuergan] (1982), however, argues against this case, stating that it is impossible that the stelae mentioned by Yang Bin could have been those at Nuergan.

In 1808, Mamiya Rinzō was sent by the Bakufu to investigate the situation along the lower reaches of the Amur; he passed by the cliff face at Tyr and noticed the stelae there. However, the honour of being the first modern scholar to actually investigate these stelae, and make rubbings of the inscriptions, must go to the Qing envoy Cao Tingjie, who in 1885 was sent by the Qing court to investigate the situation in the Amur and Ussuri River region. On this trip he discovered both the Da Jin deshengtuo song bei inscription (the Jin Victory Memorial Stele) and the Nuergan Yongningsi bei inscription. Cao Tingjie wrote an article on these inscriptions ("Dong sansheng ditu shuo: Telin bei shuo" [On the map of the three [north]eastern provinces: on the stele at Tyr](1887). In 1904, the stele was shifted to the Vladivostok Museum, where it was seen by Torii Ryūzō in 1919 and 1921. It is now housed in the Khabarovsk Museum, and no Chinese or Japanese researchers, as far as I am aware, have had access to it. (L. Ligeti, in his article "Les inscriptions Djurtchen de Tyr: la formule oṃ maṇi padme hūṃ" (1961) mentions that a rubbing of this mantra had been given to him by G.D. Sanžeev). Rubbings of this inscription were included in the Jilin tongzhi [Comprehensive Gazette of Jilin] (1891), in the section on inscriptions (juan 120: Jinshi zhi), and the article by Cao Tingjie mentioned above appended. This material was reproduced in several later local gazettes of the area.

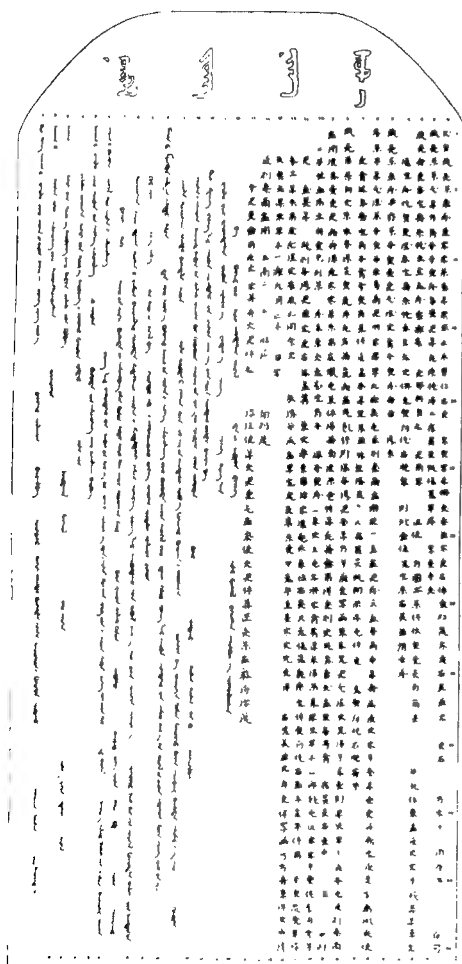
The first European scholars to study the Chinese inscription seem to be V. Vasil'ev, "Zapiska o nadpisjax otkrytyx na pamjatnikax, stojaščix na skale Tyr, bliz ust'ja Amur" [A note on the inscriptions inscribed on stelae on the cliff face at Tyr, near the mouth of the Amur] (1896) and P. Popov, "O Tyrskix pamjatnikax" [On the stelae at Tyr], 1904. The Mongol version was first studied by A.M. Pozdneev in Lekcii po Istorii Mongol'skoj Literatury [Lectures on the History of Mongolian Literature] (1908). These studies were not conclusive because of the unclarity or illegibility of large sections of the inscription. The first attempt to deal with the Jurchen version seems to have been made by W. Grube, "Vorläufige Mittheilung über die bei Nikolajewski am Amur aufgefundenen Jučen-Inschriften" (1896), who relied on a photograph of the inscription made by one Mr. Schewelew. Grube was able to recognise the mantra oṃ maṇi padme hūṃ with

the aid of the Sino-Jurchen vocabulary he had edited and studied (Die Sprache und Schrift der Jučen)(1896). G. Schlegel published a review of this article in T'oung Pao in 1897. In 1900 the Japanese sinologist Naitō Torajirō published a book Min tōhokkyō bengo [Rectifying mistakes concerning the northeastern border areas during the Ming], in which he cited the location of these inscriptions as evidence that that area had, at least during Ming times, been administered by China. He returned to his study of this stele in 1929, in an article "Nurukan Eineiji ni-hi hokō" [A supplementary study of the two stelae at the Yongningsi Temple at Nuergan], in which he studied several photographs and rubbings of the inscription, and, based on the original rubbing by Cao Tingjie (made when the inscription was less eroded) was able to restore much of the text, including sections which had been omitted from other editions (such as in the Jilin tongzhi) because of unclarity or illegibility. Both Chinese and Jurchen inscriptions were included in Sonoda Kazuki's compilation Manshū kinsekishi kō [An inventory of inscriptions in Manchuria](1936) and in Luo Fuyi, Manzhou jinshi zhi (1937).

The first scholar to attempt to decipher the Jurchen inscription was Luo Fucheng, "Ming Nuergan Yongningsi bei Nüzhen guoshu tu shi" [An explanation of the Jurchen national script on the stele of the Yongningsi Temple at Nuergan] (1937). He was able to read and explain about half the characters in the text. In 1941, Luo Fuyi included this inscription in his article "Liao Jin wenzi jincun lu" [A catalogue of extant examples of the scripts of the Liao and Jin Dynasties] (1941), and in 1943 Amma Yaichirō published the text of the inscription, on the basis of rubbings brought to Japan by Naitō Torajirō (presumably those made by Cao Tingjie), in his Joshimbun kinsekishi kō [Corpus of inscriptions in the Jurchen script].

In the postwar period, Jurchen studies were revived in Japan by Osada Natsuki, who published "Joshin moji no kōzō to sono onka ni tsuite" [On the structure of Jurchen characters and their values] (1949), "Manshūgo to Joshingo" [Manchu and Jurchen] (1949), "Joshin moji kinseki shiryō to sono kaidoku ni tsuite" [On the decipherment of epigraphical material in the Jurchen script] (1950) and "Joshingo shiryō no gengogaku teki kenkyū - Arutai shogoshi teki hikaku gengogaku no ikkan to shite ichi' [Linguistic research on Jurchen - a link in the comparative linguistic study of the Altaic languages] (1951). In 1958 he became the first scholar to publish a more-or-less complete study of the Jurchen and Mongolian versions of this inscription in his article "Nurukan Eineiji hi Mōko Joshimbun shakkō" [An explanation of the Mongol and Jurchen versions of the Yongningsi Temple stele at Nuergan]. He analysed the Mongol and Jurchen

versions in great detail, and suggested readings and meanings wherever possible. Osada was able to decipher practically the whole text; he mentioned in his article that he planned to publish a study of the Chinese version, but as far as I have been able to ascertain, this has not appeared.



Ill. 18. The Yongningsi inscription (from a rubbing in the collection of Naitō Torajirō, copied by Osada Natsuki)

In the meantime, L. Ligeti revived Jurchen studies in the West with his "Note préliminaire sur le dechiffrement des "petites caractères" joutchen" (1953). In his later study, "Les inscriptions Djurtchen de Tyr: la formule oṃ maṇi padme hūṃ" (1961) he turned his attention to the inscription we are discussing, or, rather, to the six characters inscribed on the side of the stele. In this article he analysed in great detail each of the six characters that make up that mantra, and every occurance of those characters in W. Grube's Die Sprache und Schrift der Jučen and other sources, and investigates every recorded cognate of the Jurchen words in which these characters appear in order to determine their correct readings. In China, a study of the Jurchen version of this inscription, by Jin Guangping and Jin Qicong, appeared in mimeograph form in 1964, but this was limited in availability and was not formally published until it appeared in the appendix of their Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script] (1980). In 1974, Zhong Minyan published "Lishi de zhengjian - Mingdai Nuergan Yongningsi beiwen kaoshi" [Historical proof - a study of the text of the Ming Dynasty inscription in the Yongningsi Temple at Nuergan], in which he presented a new and revised version of the Chinese text. This was followed in 1975 by an article by Zhong Minyan, Na Senbo and Jin Qicong, "Mingdai Nuergan Yongningsi beiji jiao shi" [Emendations and annotations on the Ming Dynasty inscriptions of the Yongning Monastery at Nuergan], which is a complete study of the Chinese, Mongol and Jurchen versions of the inscription, drawing on many previous sources and making many new contributions. In 1983, Yang Yang published a revised version of the Chinese inscription ("Mingdai Nuergan Yongningsi beiji zai kaoshi" [A reexamination of the text on the stele at the Yongningsi Temple at Nuergan during the Ming Dynasty]) based on photographs of the original rubbings in the possession of Jin Yufu, photographs and transcriptions published by Naito Torajiro and Sonoda Kazuki, the studies by Luo Fuyi and the more recent studies by Zhong Mingyan, Na Senbo and Jin Qicong.

The most recent study of this inscription is by Huang Zhenhua, "Mingdai Nüzhenwen Yongningsi beiji xin shi" [A new explanation of the Jurchen language text on the stele of the Yongningsi Temple at Nuergan during the Ming] (1982), in which he provides a historical background to the discovery and decipherment of this stele, and gives a new and detailed study on 362 words in the text. His study is based on the editions of Amma Yaichirō, Osada Natsuki, Luo Fuyi and Zhong Minyan, Na Senbo and Jin Qicong. Unfortunately, the printing of this article leaves much to be desired: four pages of handwritten notes have been photographically reproduced to fit on one page, and the result is practically illegible.



Ill. 19. The mantra oṃ maṇi padme hūṃ in Chinese, Mongol, Tibetan and Jurchen (Tyr stele)

(9). The Zhao Yong da jiangjun inscription

According to Jin Qicong, "Nüzhen wenzi yanjiu gaikuang" [An outline of research on the Jurchen script] (1984), an inscription of twenty one characters in Jurchen was discovered by the Archeological Work Team of Jilin province in 1980. This has been called the Zhao Yong da jiangjun tongzhi Xiongzhou dushi muke inscription [Tomb inscription of Zhao Yong, General, Sub-Prefect and Director of the Board of Revenue and Finance of Xiongzhou]. Jin Qicong, in his Nüzhenwen cidian [Jurchen Dictionary], gives the following references: "Jindai Zuochengxiang Wanyan Xiyin jiazu mu diaocha shijue baogao" [Report on preliminary investigations of the family cemetery of the Prime Minister of the Left of the Jin Dynasty, Wanyan Xiyin], by the Jilinsheng Wenwu Gongzuodui [Cultural Relics Work Team of Jilin Province], and "Jindai Zhao Yong da jiangjun tongzhi Xiongzhou dushi mu" [The tomb of Zhao Yong, General, Sub-Prefect and Director of the Board of Revenue and Finance of Xiongzhou] by Mu Hongli, but no publication details are given.

Appendix: The Tsagan Obo inscription.

In 1949, Osada Natsuki, in an article "Manshūgo to Joshingo" [Manchu and Jurchen] reported that a Jurchen inscription, the Tsagan Obo inscription, was discovered in 1945 in West Khuchit, Silingol, Inner Mongolia. However, in his later catalogue of materials in Jurchen, "Joshin moji to genson shiryō" [Extant historical materials on the Jurchen script], he does not mention this inscription, nor is it included in any of the standard catalogues.

CHAPTER SIX MISCELLANEOUS MATERIAL

(1) The Jurchen characters in the Yanzhou shanren sibu gao and the Fangshi mopu.

(2) A travel-pass (paizi) in the Jurchen script and the Jurchen characters in the Azuma kagami.

(3) Manuscript material.

(4) Jurchen seals and mirrors with inscriptions in Jurchen.

(5) Other inscriptions previously thought to be in Jurchen.

(6) Dictionaries

(7) The study of Jurchen in Korea

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(1) The Jurchen characters in the Yanzhou shanren sibu gao and the Fangshi mopu.

These characters are reproduced below (from L. Gilbert, Dictionnaire historique et géographique de la Mandchourie (facing p. 71)):



Ill. 20. The Jurchen characters in the Yanzhou shanren sibu gao and the Fangshi mopu.

The Jurchen is a translation of the famous couplet "ming wang shen de, si yi xian bin" [when a wise king is heedful of virtue, foreigners from all quarters come as guests]. The Jurchen version was preserved in a collection of writings by the Ming scholar Wang Shizhen (1526-1590), on whom there is information in H.A. Giles, A Chinese Biographical Dictionary, No. 2220). His book is called Yanzhou shanren sibu gao [A draft catalogue of the books in the collection of Yanzhou Shanren (Wang's honorific name)]. The Jurchen characters are in the Ming edition of Wang's works, but in the Sikuquanshu edition (compiled during the Qing, between 1773 and 1782), they have been omitted. They were also preserved in the Fangshi mopu, an illustrated collection of designs for moulding cakes of ink by Fang Yulu, published in 1588. (More information on the Fangshi mopu can

be found in A. Wylie, Notes on Chinese Literature, p. 117). This inscription was apparently first studied by S.W. Bushell, in his paper presented to the XIe Congrès International des Orientalistes in 1898 under the title "Inscriptions in the Jurchen and other scripts". Bushell compared the characters to those in W. Grube's Die Sprache und Schrift der Jučen and was able to decipher most of them. These characters were also independently studied by Ishida Mikinosuke, "Hōshi bokufu ni mieru Joshinji meimon kōshaku" [An investigation of the inscription in Jurchen characters recorded in the Fangshi mopu] (1940). When this article was reprinted in Ishida's Collected Works (entitled Tōa bunkashi sōkō [Studies in the Cultural History of East Asia](1973)), Ishida added in a footnote Bushell's contibution.

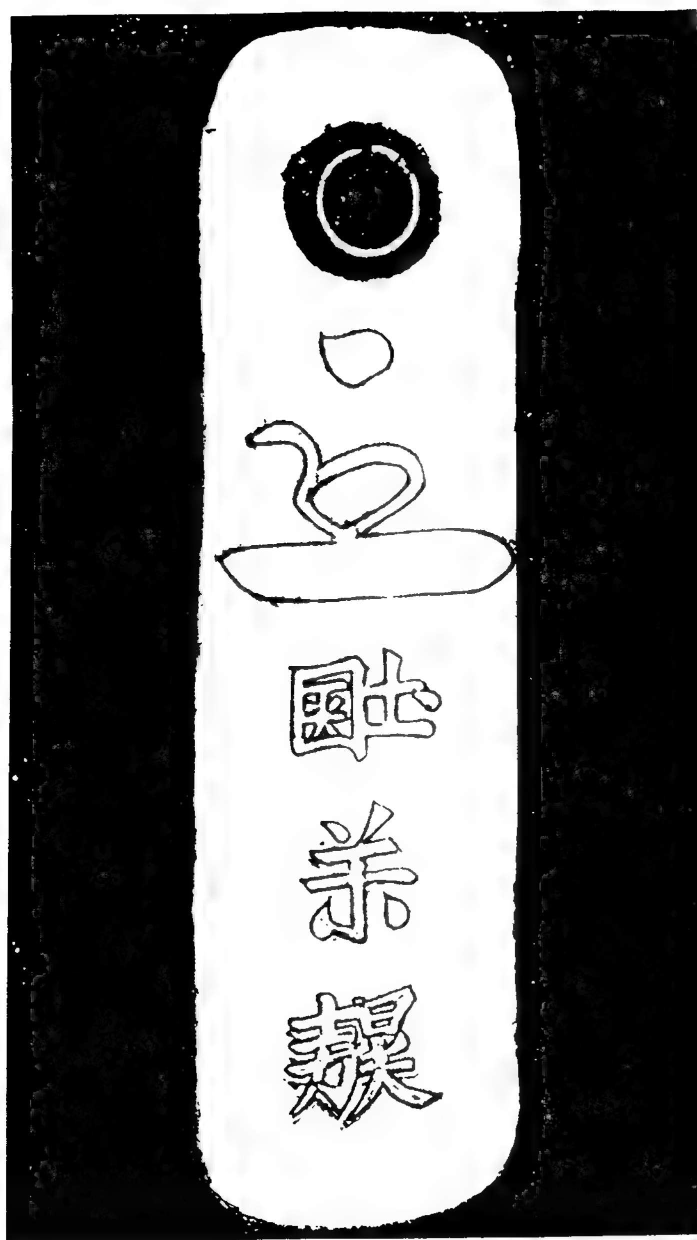
This medallion has also attracted some attention because of the way the characters are juxtaposed, rather in the manner of Khitan rather than Jurchen. It is also rather similar to the characters on a travel pass discussed below, but different from the usual character-by-character style (like Chinese) of the Jurchen script of the inscriptions or the Ming Dynasty vocabularies.

(2) A travel pass (paizi) in the Jurchen script and the Jurchen characters in the Azuma kagami.

In a historical record of the early years of the Kamakura Shogunate in Japan, the Azuma kagami, there is an entry concerning a number of Koreans who arrived by boat in the year 1224. Their possessions were presented to the Court; amongst which there was a silver tablet, measuring seven cun by three cun; there were four characters inscribed on them, but none of the scholars could read them. They copied the characters, but in the course of time they became deformed and miswritten, and although they were recognised as most likely being in Jurchen as early as 1898 (by Shiratori Kurakichi in his article "Kittan Joshin Seika moji kō" [A study of the Khitan, Jurchen and Xixia scripts]), it was not possible for modern scholars to decipher them. Naitō Torajirō thought he could see a character similar to the Chinese simplied form of the character wan 'ten thousand'; Inaba Iwakichi also discussed these characters in "Azuma kagami Jojikiji no shin kenkyū" [New research on the Jurchen characters in the Azuma kagami] (1932). In 1952 Murayama Shichirō published "Azuma kagami ni mieru Joshingo ni tsuite" [On the Jurchen language in the Azuma kagami], in which he deciphers the inscription as reading "jurči gurun ni tumun

se", "may the Jurchen state live ten thousand years". However, because the characters in present editions of the Azuma kagami are deformed, such attempts to identify them are unreliable.

In 1976, at excavations carried out on a site inhabited from the second half of the twelfth to the beginning of the thirteenth centuries at the present settlement of Šaigin in the Soviet Union, a silver paizi (travel pass) was excavated, with an inscription in Jurchen. It measured 22.2 cm by 6.5 cm. This find was reported in the Arxeologičeskie Otkrytija 1976 goda [Archeological Discoveries of 1976] (1977), under the title Rabota Šaiginskogo Otrjada [Work of the Šaigin section], which also gives a photograph of the travel pass. The Jurchen inscription was studied by Liu Fengzhu, "Nüzhenzi 'Guocheng' pai kaoshi" [A study of the 'National Trust' travel pass in the Jurchen script] (1980), who reads the characters as *guo-lun-ni ha-da-un (Liu uses Chinese characters, not a romanised form), or, as the characters would be reconstructed according to G.N. Kiyose, *gurun-ni kadagun, meaning "trust of the country", that is to say, that the bearer enjoys the trust, or the confidence, of the country. Liu Fengzhu notes that these travel passes had been mentioned in Song sources; by Yuan times, they were quite common. A similar type of paizi with an inscription in Khitan has also been discovered (cf. He Xige, "Cong Jindai de jin yin pai tantao Nüzhen da, xiao zi" [A discussion on the Jurchen large and small scripts on the basis of gold and silver travel passes of the Jin Dynasty](1980)).



Ill. 21. The paizi (travel pass) discovered at Šaigin, USSR

As mentioned above in connection with the characters in the Fangshi mopu, the arrangement of the characters on this paizi is interesting, as they are similar to the way Khitan characters are composed. Liu Fengzhu wonders if this arrangement of the characters was the (yet

undiscovered) difference between the Jurchen "small" and "large" characters.

(3). Manuscript material.

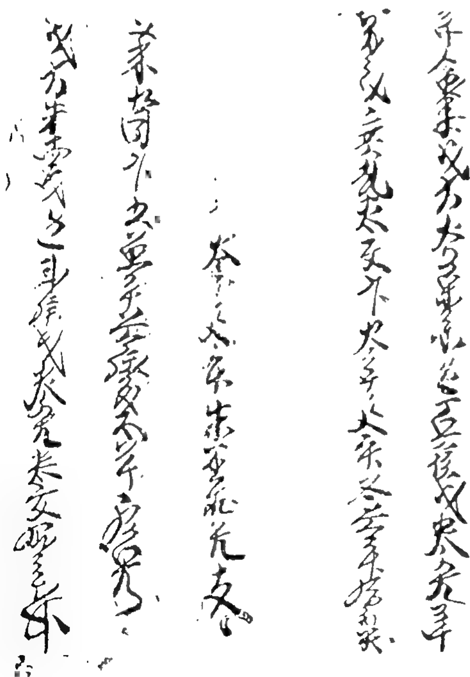
In recent years, two important discoveries of manuscripts with Jurchen cursive writing on them have been made, one set amongst the holdings in the Xixia script in the Institute of Oriental Studies in Leningrad, the other in the base of a stele in the "Forest of Stelae" (Beilin) in Xi'an.



Ill. 22. One of the sheets with Jurchen cursive script discovered in the Xixia holdings in Leningrad.

The discovery in Leningrad was made in 1968 by E.I. Kyčanov. He discovered two sheets in a non-Chinese, non-Xixia script, 15.3 cm by 16.5 cm and 14.2 cm by 16.5 cm respectively. They are written vertically, and there is a text in Chinese on the other side of the paper. On one of the fragments there is a date in Chinese: the sixteenth day of the seventh month of the seventh year of the dading period, that is, 1217. This discovery was announced in an article by D. Kara [= Gy. Kara], E.I. Kyčanov and V.S. Starikov, "Pervaja naxodka čžurčžen'skix rukopisnyx tekstov na bumage" [The first discovery of Jurchen cursive writing on paper] (1969). Although it has proven impossible to decipher these sheets, the authors have been able to identify 34 out of the 113 characters in the text as being Jurchen.

The material discovered in Xi'an, the Nüzhen zishu, has been discussed above.



Ill. 23. Another example of Jurchen cursive script discovered in Leningrad.

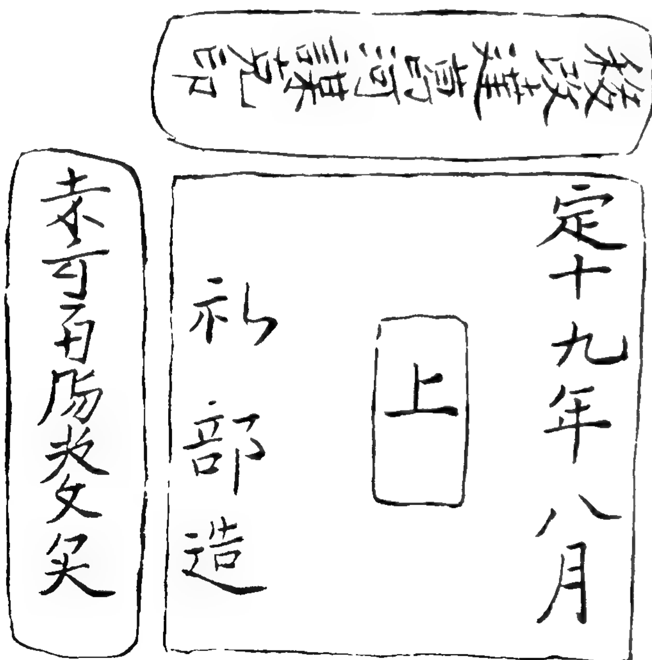
There are many examples of Jurchen handwritten characters preserved on the walls of the Bai Ta Pagoda (also known as the Wanbu Huayanjing Pagoda) in Huhehot, Inner Mongolia. They seem to be the comments, notes and autographs of various Jurchen travellers. The script is very cursive and almost illegible, and not many of the characters can be deciphered; they are, however, demonstrably Jurchen. Examples can be found in the frontispiece to Jin and Jin, Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script]. There are also several references in Chinese sources (Liu Fengzhu, "Qidan, Nüzhen wenzi jianjie" [A brief introduction to the Khitan and Jurchen scripts] (1980), Jin Qicong, Nüzhenwen cidian [Jurchen Dictionary], Appendix, p. 16) to handwritten materials discovered in the Ke-you-zhong-qi (Khorchin West Central Banner) Du-er-ji Commune and the Ke-you-qian-qi (Khorchin West Forward Banner), Wu-lan-mao-du Commune in Jilin; research is said to be in progress, but as far as I have been able to discover, no articles on these materials have been published yet.

(4). Jurchen seals and mirrors with inscriptions in Jurchen.

There have been five seals (and one seal character) with Jurchen script discovered so far; there have also been three bronze mirrors discovered with a few Jurchen characters written on them. These, together with a couple of miscellaneous items, are listed below.

(1) The Kechenshan mouke seal: this was discovered in 1916, in Helong county, Jilin. It has six Chinese characters (Ke-chen-shan mou-ke yin), meaning "the seal of the mou-ke of Kechenshan". (A mouke was an official in charge of one hundred households; cf. L. Gilbert, Dictionnaire historique et géographique de la Mandchourie, p. 649). On the back of the seal is written in Chinese "manufactured by the Board of Rites (Li bu) in the tenth month of the eighteenth year of the dading period" (1178). On the side there are thirteen Jurchen characters, part of which seems to be a transcription of the Chinese. The only mention of this seal seems to be in Toriyama Ki'ichi, Mansen bunka shikan [The Cultural History of Manchuria and Korea], pp. 166-168 note 6, who records the Jurchen characters. This information was repeated in Amma Yaichirō, Joshimbun kinsekishi kō [A Study of Inscriptions in the Jurchen script], who says that this seal was discovered by a farmer, but is now lost. Japanese sources say it was discovered in Kando, Korea; recent Chinese catalogues say it was discovered in Helong county, Jilin, now part of the Korean Nationality Autonomous Region.

(2) The *Yigaidagehe mouke* seal: it is not known where or when this seal was discovered; it is reproduced in Luo Fucheng, *Nüzhi yiyu* [The Chinese-Jurchen Vocabulary of the Bureau of Translators]. On one side of the seal there are eight Chinese characters: *Yi-gai-da-ge he mou-ke yin* [Seal of the *mouke* of Yigaidage River]; on the back there is a date in Chinese: "manufactured by the Board of Rites in the eighth month of the *dading* period" (1179). The inscription is also reproduced in Amma Yaichirō, op. cit. p. 76. It is also reproduced in Luo Fuyi, *Yinzhang gaishu* [A general introduction to the study of seals] (1963), p. 103, and in Luo Fuyi, *Nüzhenwen yin ji* [A collection of seals in the Jurchen script] (unpublished manuscript dated 1965; mentioned in Jin and Jin *op. cit.* p. 49).

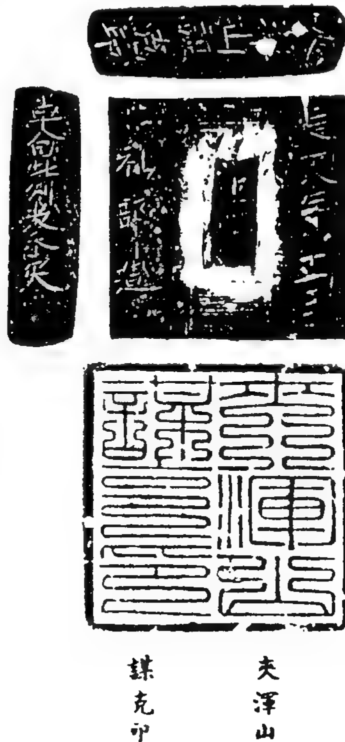


Ill. 24. The *Yigaidage* river *mouke* seal.

(3) The *Hetouhulunhe mouke* seal: this is now in the Tianjin Museum. It was also made by the Board of Rites in 1179. On the seal there are nine Chinese characters and six Jurchen characters. It is said to be recorded in the unpublished manuscript by Luo Fuyi mentioned above.

(4) The *Hezhouhaiman mouke* seal: this is also in the Tianjin Museum, with the same inscription indicating that it was manufactured in 1179 by the Board of Rites. There are eight Jurchen characters on it; these are also said to be recorded in Luo Fuyi, *op. cit.*

(5) The *Jiahunshan mouke* seal: this is held in the National Palace Musuem, Beijing. Also issued in 1179 by the Board of Rites. One one side are the Chinese characters *Jia-hun-shan mou-ke yin* [Seal of the *mouke* of Jiahun Mountain] and seven characters in Jurchen. Also said to be recorded in Luo Fuyi, *op. cit.*



Ill. 25. The seal of the *mouke* of *Jiahun* mountain.

(6) The *Xianping-fu mouke guan zao-jing* [Mirror of the *mouke* of Xianping district]. This is a bronze mirror. On one side it has six Chinese characters and another symbol, which is believed to be the Jurchen seal-character of the official. It is reproduced in Jin and Jin *op*. *cit*. p. 39.

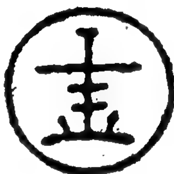


Ill. 26. The characters on the *Xianping-fu mouke* mirror.

(7) The *Kewei meng'an tong-jing* [Mirror of the *meng'an* of Kewei]. (A *meng'an* was an official in charge of one thousand households). The only reference to this seems to be in Jin and Jin, *op*. *cit*. pp. 39-40. There is a line of Jurchen characters along the side, only four of which are still legible; they seem to mean "the *meng'an* of Kewei".

(8) The *Shou-dai wen tong-jing* [Engraved bronze mirror with ribbon attached]. This was discovered in Mishan county, Heilongjiang, in 1974, and is now held by the Heilongjiang Cultural Relics Archeological Work Team. On the side of the mirror there are nine Jurchen and four Chinese characters; the Chinese shows that the mirror had come from Changchun. The characters seem to have been added afterwards, not at the time of the making of the mirror; this is also the case with (7) above.

(9) In an article "Heilongjiang pan Suibin Zhongxing gu cheng he Jindai mu-qun" [The ancient city near Zhongxing Commune, Suibin County, on the banks of the Heilongjiang River, and a group of graves from the Jin Dynasty" (1977), by the Cultural Relics and Archeological Work Team of Heilongjiang Province, there is a reproduction of a bronze seal. There is no mention of this seal in the article, but Jin and Jin op. cit. p. 40 have included it as being an example of a Jurchen "seal character". It is basically the same as the seal character on the mirror (No. 6) above.



Ill. 27. A Jurchen seal character.

(10) On the title page of Jin Qicong's Nüzhenwen cidian [Jurchen Dictionary] there is a handwritten seal character (hua-ya), which Jin said was written by a Jurchen. He does not give a source for it.



Ill. 28. A Jurchen cursive seal character (hua ya)

(5) Other inscriptions previously thought to be in Jurchen.

There are several inscriptions identified in various sources as being in Jurchen, which are now known to be in Xixia, Khitan, or at least of doubtful provenance. The first of these was the Xixia inscription on the Wall of the Juyongguan, one of the passes in the Great Wall not far from Beijing. A. Wylie, "On an ancient Buddhist inscription at Keu-yung Kwan in North China" (1860) thought that a script unknown to him in this multilingual inscription was Jurchen; he was corrected by G. Devéria, "L'écriture du Royaume de Si-hia ou Tangout" (1901). Another example of mistaken identity was that of the Da Jin huangdi dutong jinglüe langjun xing ji inscription, which has been discussed above.

The characters on two bronze mirrors held in Korea, which are identified in the Chōsen kinseki sōran [General Inventory of Inscriptions in Korea] as being Jurchen, have now been identified as being Khitan (cf. K. Wittfogel and C.S. Fêng, op. cit. p. 245 and Tamura and Kobayashi, Keiryō pp. 267-268). The bronze seal, reproduced in Imanishi Shunjū, "Joshinji dōin" [A bronze seal in the Jurchen script] and included in Amma Yaichirō's corpus of Jurchen inscriptions, is regarded by Yan Wanzhang "Jinxi Xigushan chutu Qidanwen muzhi yanjiu" [Research on the epitaph in Khitan script excavated at Xigushan, Jinxi](1957) as being an example of the Khitan small script, and by Toyoda Gorō, "Kittan reiji kō: Joshin moji no genryū" [The Khitan large script - the origin of the Jurchen script] (1963) and "An analysis of the Major Ch'i-tan characters" (1964) as being an example of the Khitan large script. Yan Wanzhang also refers to a seal held in the Dongbei bowuguan (Northeastern China Museum), the inscription on which was previously thought to be in Jurchen, but which is similar to those on the mirror published by Imanishi Shunjū. For other seals in this script, cf. Li Yuchun, "Liangke Qidanwen tongyin" [Two new official seals with Khitan script] (1959) and Li Yiyou, "Nei-Menggu chutu gudai guanyin de xin ziliao" [New material on official seals from ancient times excavated in Inner Mongolia] (1961). Similarly, Luo Fuyi, Yinzhang gaishu [A general introduction to the study of seals) (1963) reproduces a seal which he gives as an example of the Jurchen seal script; later he gives an almost identical seal which he says is an example of the Khitan seal script; it would seem that both are Khitan.



女真文篆书：



此是契丹國書篆体官印、印背無款識、案此殆即金史百官志中所說、正隆元年以内外官印有用遼宋舊印及契丹字者、

此印印文不识

A seal in Khitan script; the two characters on the left appear to be identical to those on the seal thought to be in the Jurchen script

An example of a seal thought to be in Jurchen script, but more likely an example of Khitan script

Ill. 29. A Khitan seal (previously thought to be in Jurchen)

Of far greater interest is an inscription presented in an article by Y. Rinčen, "Mélanges archéologiques: les inscriptions sur pierre et les plaques d'or ornamentées du Harnais de Tonyoucouc", (1958-59) in which he gives a photograph of an inscription and the following note: "Dans le territoire du Möner sumun, Kentei ayimay, sur la roche Bičigtu qanan en montagne Salbar aγula, il y a une inscription hieroglyphique inconnue. Elle contient quatre lignes verticales du texte, dont la dernière est la date: jour du cinquième mois de la dixième année du règne de... Les caractères "jour", "cinquième". "mois" et "dixième" sont similaires aux caractères chinois. L'hieroglyphe significant "an" est similaire au même caractère de l'écriture ǰurčen. Les deux caractères au commencement de la dernière ligne donnent la devise du règne d'un empereur ǰurčen ou kitan. Sur le roche Bičigtu qanan au côté droit de cette inscription il y a quelques emblèmes vieux-turcs et trois caractères en écriture inconnue. M. Batuvčir, le mandghouriste excellent et membre du Comité des Sciences, supposa que l'inscription eut été écrite en caractères kitan. Il est interessant de mentionner qu'a l'Est, non très loin de cet endroit, il y a les ruines de deux villes des Kitans".



Ill. 30. The inscription on Bičigtu qanan, at Kentei ayimaγ.

In a later article, "Les dessigns pictographiques et les inscriptions sur les rochers et sur les stèles en Mongolie" (1968), he reproduced the script of that inscription, with the note "The rock with Jurchid inscriptions at Bichigtu Khanan in Muren Sumun, Khentei Aimak". It seems, however, that it is more likely that this is another example of the Khitan "large script". If we examine the date, it is striking that the first two characters [illegible] are very similar to the first two characters of the Xigushan inscription; these are written [illegible] by Yan Wanzhang and [illegible] by Toyoda Gorō, and corresponds to Chinese da'an. The character after this is the Chinese for 'ten', and also occurs in this form in the Xugushan and the Gu taishi mingshi bei inscription. The character following this also occurs in that form in both inscriptions, and has been shown to correspond to Chinese nian 'year'. The last three characters are the same as Chinese, and are also found in the Khitan inscriptions mentioned above. Seeing the da'an reign period of the Jin Dynasty lasted only five years, this must correspond to the da'an reign period of the Liao (1085-1094). The date on this inscription can then be determined as the fifth month of the tenth year of the da'an period (1094), and

the script (if the inscription is genuine) can be provisionally classified as an example of the Khitan "large script".

(6). Dictionaries.

There is only one dictionary of Jurchen characters available, the Nüzhenwen cidian of Jin Qicong (1984). This is a major work, an essential tool for further research in Jurchen. Jin has collected over 700 Jurchen characters, from all the inscriptions mentioned above as well as the Hua-Yi yiyu and the laiwen (petitions). Under each entry he gives the number of the character in Grube's Die Sprache und Schrift der Jučen and Kiyose's A Study of the Jurchen Language and Script; the inscriptions in which the character occurs, including variants; the origin of the character, together with its source (if it is a Khitan character); the reconstruction of the pronunciation of the character, according to the Chinese transcription in the Hua-Yi yiyu; the reconstruction in Jin Guangping and Jin Qicong, Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and

Script]; the reconstruction in Yamaji Hiroaki's various works; Kiyose's reconstruction; Grube's reconstruction and the reconstructions proposed in various articles by L. Ligeti. This is followed by the meaning or meanings of the character, then by a complete listing of where the character occurs in inscriptions (with sources clearly indicated), and in which compound words or expressions it occurs in the Hua-Yi yiyu, all with romanised reconstructions according to the system proposed in Jin and Jin, op. cit., and translations in Chinese. The characters are arranged according to a type of stroke direction and number of strokes system, common in dictionaries of Chinese simplified characters, but adapted to Jurchen. There is an index of the romanised forms; an appendix listing various grammatical suffixes and a bibliography.

In this bibliography, Jin mentions another dictionary, by Sun Jinji, entitled Nüzhenwen zidian, which was published by the Academy of Social Sciences of Liaoning in 1980 in mimeograph form. The etymological study of Jurchen characters by Yamaji Hiroaki, Joshin moji seiji kenkyū [Research on the Structure of Jurchen Characters], (1958, reprinted 1980) could also be considered a dictionary of sorts. L. Ligeti finished his article "Note préliminaire sur le déchiffrement des "petits caractères" joutchen" (1950) on a hopeful note: "J'envisage de publier, entre autres, un vocabulaire des 'petits caractères' joutchen actuellement connues, accompagnés de leurs vraies leçons, ainsi que tous les mots ou ces caractères sont attestés". In 1986, Professor Ligeti wrote "Recemment, grâce à l'encouragement de M. Herbert Franke, j'ai repris mon ancien travail, je l'ai mis au point et je compte le publier sous peu". (Private communication). Professor Ligeti died in 1987, but it is to be hoped that his work on Jurchen may yet be published. It should also be mentioned that Professor Nishida Tatsuo has announced a study of the Jurchen Hua-Yi yiyu in his series of studies on those vocabularies, of which the Tibetan and Burmese studies have already appeared. This work has found its way into some bibliographies, but as far as I am aware, has not yet been formally published.

(7). The study of the Jurchen language in Korea.

The study of Jurchen in Korea is the subject of an article by Ōgura Shimpei, "Chōsen ni okeru Kittan oyobi Joshin gogaku" [The study of the Khitan and Jurchen languages in Korea", (1917) which was later incorporated in his book Chōsen gogaku shi [A history of Korean linguistics] (1964).

Hiu Lie, in his book Die Mandschu-Sprachkunde in Korea (1972) draws heavily on this material, and adds some useful explanatory notes.

The first mention of the Jurchen language and script in Korean records is in the Koryŏ-sa, which records that in the year 1225 a deserter from the Eastern Jurchens arrived in Korea, and as he knew both Chinese and the "small characters", he was sent to the capital to teach there. In 1276 a State Interpreters and Translators Bureau was established, mainly for the study of Chinese. There seems to be some confusion as to whether Jurchen was taught in this institution or not. Hiu Lie, op.cit. p.17 says: "In der Ko-ryŏ Zeit gab es im Jahre 1276 staatliche Übersetzung- und Dolmetscherbüros T'ong-mun-guan, in denen Fremdsprachen wie die chinesische Sprache, die Sprache der Kitan, der Sprache der J̌ürčen, die mongolische Sprache und die japanische Sprache unterrichtet wurden... Aber in Wirklichkeit scheint hauptsächlich die chinesische Sprache in T'ong-mun-guan unterrichtet worden zu sein". He gives as a reference Ōgura, op. cit. p. 664, who says: "... sore wa moppara Kango nomi o gakushu shita mono rashiku, Joshingo sono ta no gengo ni kanshite wa sukoshi mo genkyū shite inai" [it seems that Chinese only was studied there, there does not seem to be the slightest mention of Jurchen or other languages]. Hiu Lie also gives a reference to Yi Pyŏng-do, Kuksa taegwan [An outline of National History] (1957) p. 309, but here Yi gives only a passing reference to such organisations as the T'ong-mun-gwan and the Sa-yŏk-wŏn, in which the languages of the countries around Korea, such as Chinese, Khitan, Jurchen, Mongol and Japanese were studied. The Sa-yŏk-wŏn was established in 1393, initially only for the study of Chinese, but records in the Kyŏng-guk-tae-chon indicate that four languages were studied there. Various items in another historical record, the Yi-cho shil-lok show that during the reign of King Se-chong (1419-1450), Jurchen was studied as a regular foreign language in the Sa-yŏk-wŏn.

According to the T'ong-mun-guan-chi, there were fourteen textbooks in use for teaching Jurchen, of which nine were lost and the remaining five translated into Manchu in 1639; the versions in the Jurchen script have all been lost. The titles of the textbooks used were (1) Qian zi wen; (2) Bing shu; (3) Xiao er lun; (4) San sui er; (5) Zi-shi-wei; (6) Ba sui er; (7) Juhua; (8) Qi sui er; (9) Chounan; (10) Shi er zhu guo; (11) Guichou; (12) Wuzi; (13) Sunzi and (14) Taigong shang shu. These are all well-known Chinese books, except for (7) Juhua (or Quhua), (9) Chounan and (11) Guichou. Ogura suggests that Juhua/Quhua is from Manchu gekhu 'bird' and that Chounan is from Manchu gunan 'a three year old ox'. M. Courant, Bibliographie coréenne Vol. I p. 84 suggests for Guichou "titre probablement transcrit du

mantchou gudju 'corde, étai' ou kutchu 'ami, camarade' (?)".

In his article "Deux tablettes de T'ai-tsong des Ts'ing", L. Ligeti has the following remarks on the study of Jurchen in Korea: "Bien plus, avec la chute des Kin, la littérature jou-tchen a simplement cessé d'éxister et, sous les Ming, les Chinois eurent beau faire revivre les petits caractères jou-tchen, une nouvelle littérature jou-tchen, pour modeste qu'elle fut, n'arriva pas a se former. En Corée, it en fut tout autrement. Dans ce pays on avait en 1469, reorganisé le Bureau des Traducteurs pour y enseigner les langues chinoise, mongole, japonaise et jou-tchen; ... Or, en Corée, on enseignait le jou-tchen au moins depuis le XVe siècle, en même temps, on avait traduit certains ouvrages chinois en jou-tchen. Avec l'evenement de la dynastie mandchoue et avec l'introduction de la langue mandchoue écrite, on n'a pas mis de côté les anciennes traductions jou-tchen, mais en les corrigeant, on les a transformées en bons textes mandchous. Malheureusement aucune de ces anciennes traductions jou-tchen ne nous est parvenue..."

Lee Ki-moon, "Mongolian loan-words in Middle Korean" notes that there are many personal and place names of Jurchen origin in the Yong-bi-ŏ-ch'ŏn-ga, on which he was planning an article.

CHAPTER SEVEN THE HUA-YI YIYU

(1) The Bureau of Translators vocabulary

(2) The Bureau of Interpreters vocabulary

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(1) The Bureau of Translators Vocabulary

The Jurchen language was studied in China during the Ming Dynasty, both in the Bureau of Translators (Si yi guan) and the Bureau of Interpreters (Hui tong guan). These institutions have been studied by F. Hirth, "The Chinese Oriental College" (1887); by G. Devéria, "Histoire du College des Interprètes a Pékin" (1896); by E. Denison Ross, "New Light on the History of the Chinese Oriental College" (1910) (cf. the revue by P. Pelliot (1909)), by Haneda Toru, "Si Yi Guan Ze" [On the Si yi guan] (1928) (cf. the revue by Pelliot, "Bibliographie: "Sseu-yi-kouan tsŏ" (1929); again by P. Pelliot in Appendix III of his work on "Le Ḫōǰa et le Sayyid Ḥussein de l'Histoire des Ming" (1929), by Kanda Kiichirō, "Min no Shiyakkan ni tsuite" [On the Bureau of Translators of the Ming] (1932), and by N. Wild, "Materials for the Study of the Ssŭ I Kuan (Bureau of Translators)" (1945). The Bureau of Translators was concerned with the written languages, and the Bureau of Interpreters with the spoken languages. Several manuscripts of the Jurchen texts used in both institutions are extant.

安春温 古温 蒙古温 哈的 寧住黑
斥土 吳土 艾土 舟 仟叉
金 玉 銀 寶 仝貴 珠

失里 塞勒 只哈 阿剌瓦吉 多羅温
禿 玉 米申 系斥 禿土
銅 鍍 錢 重 勑 璽

上江塞勒 阿羊非本 兀里因 哈稱因 素法春黑
兀歹玉 朩冊米弘 曳剌 也剌 禾兆奈叉
錫(白鐵) 蠟 仝蠋 財 物 象牙

犀兀也黑 琥珀 馬納敖 珊瑚 串剌江古温
孟木叉 消金 元之尘 禾消 金歹吳土
犀角 琥珀 瑪瑙 珊瑚 赤玉

Ill. 31. A page from the "glossary" (za zi) from the Hua-Yi yiyu of the Bureau of Translators

The vocabularies of the Bureau of Translators were the first to be brought to the attention of European scholars by J.M. Amiot in 1789. A set acquired by J. Edkins and now in the British Museum (according to R.K. Douglas, Supplementary Catalogue of Chinese Books in the British Museum (1904)) did not contain a Jurchen section. In 1887, F. Hirth announced the discovery of a complete set of the vocabularies of the Bureau of Translators, which was acquired by the Königliche Bibliothek in Berlin. The Jurchen vocabulary and documents in this manuscript (which was in Jurchen script, with a Chinese transcription of the script and a Chinese translation) were studied by W. Grube, Die Sprache und Schrift der Jučen (1896). Although some progress had been made by some scholars, serious study of the language and script was not possible until the discovery of this bilingual glossary and its publication by Grube. Grube's edition is divided into four parts: (1) the Jurchen-Chinese vocabulary, copied by Grube from the manuscript. This is divided into three columns: the word or expression in Jurchen script, the pronunciation of these characters in Chinese transcription and the meaning. Each item is numbered, from 1 to 871; (2) an index to the characters in the Jurchen script, arranged according to the number of strokes in the character; (3) an alphabetical index of the Jurchen characters, according to Grube's "reconstruction" (which is no more than a transcription of the Ming Dynasty Chinese according to a non-identified non-standard late Qing dialect in an idiosyncratic romanisation) and (4) a Jurchen-German glossary, in which each word is transliterated, translated (according to the Chinese version) and, in as many cases as possible, the Manchu equivalent given. Where appropriate, reference is made to the Jurchen vocabulary appended to the History of the Jin Dynasty, as listed in the preface to A. Wylie, Translation of the Ts'ing wan k'e-mung, a Chinese Grammar of the Manchu Tartar Language (1855). Sometimes Mongol or Chinese equivalents are suggested. As an appendix, Grube added twenty laiwen ("petitions"), with transcriptions, translations and notes. These "petitions" were usually addressed to the Emperor, asking for a rise in salary, promotion and so on. They are of unknown provenance and little linguistic value, as they are purely word for word translations of the Chinese, with no regard for Jurchen word order or grammar. Cf. W. Grube, op. cit. " Die dem Glossar beigefugten Jučen-Texte beweisen, wie ich bereits in meiner "Note préliminaire" hervorhob, dass ihr Verfasser der Sprache völlig fremd gegenüberstand und sich darauf beschränkt hat, die ihm vorliegenden zwanzig chinesischen Texte mit Hülfe des Glossars Wort für Wort und unter Beibehaltung der chinesischen Wortstellung zu übersetzen... Auch werden die Worte in Texte ohne Berüchsichtigung ihrer grammatischen Function, stets nur in derjenigen Form verwendet, in welcher sie zufällig im Glossar citirt sind. Es kann daher dreist

behauptet werden, dass ein des Chinesischen unkundiger Jučen jene Texte überhaupt nicht verstanden hätte". N. Wild, in his "Materials for the Study of the Ssŭ I Kuan (Bureau of Translators)" (1945) has similar comments. On the nature of these documents, P. Pelliot, in his "Le Ḥōǰa et le Sayyid Ḥussein de l'Histoire des Ming" (1929), comments "... ceci ne veut pas dire d'ailleurs que les textes en écritures étrangères soient des documents originaux; on a vu plus haut qu'ils étaient le plus souvant refaits mécaniquement d'après les vocabulaires par les gens ignorant en réalité les règles essentielles des langues dont il étaient censés s'occuper. Ces pseudo-versions peuvent avoir été préparées au moment même pour être presentées à l'Empereur; il est moins probable, mais non exclu, que, dans certains cas, nous ayons affaire à des exercises d'école de dates indéterminées".

嘔罕河衛都督尚古謹
奏奴婢在邊外出氣力因此得了前職每年
進貢馬匹貂鼠皮今可憐見口討紗帽係帶奴婢在邊地面
好管人又討緞子穿用是好奏得
聖旨知道

Ill. 32. One of the "petitions" (laiwen) from the Bureau of Translators (copied by Luo Fucheng)

The publication of Grube's book prompted two articles suggesting further Manchu or Mongol cognates of words which Grube had left unidentified: a review by W. Bang (1896), who suggested five, and an article by E.R. von Zach, "Einige weitere Nachträge zum Jučen-Deutschen Glossar Prof. Grube's" (1897), who suggested some forty other possible cognates.

Apart from the "Berlin manuscript" from which Grube worked, there were three other manuscript copies of the Bureau of Translators Jurchen vocabulary extant: (1) the Tôyô bunko manuscript, (2) the Naikaku bunko manuscript (which contains only petitions and no glossary); and (3) the manuscript in the personal collection of Ke Shaomin (which closely resembles the Tōyō bunko manuscript). In 1933, Luo Fucheng published a handwritten copy of the Hua-Yi yiyu with a much larger collection of petitions than those presented by Grube, culled from the other manuscripts, and in 1940 Ishida Mikinosuke published "Gurūbe-bon Ka-I yakugo ho-i" [A supplement to Grube's Hua-Yi yiyu], in which he was able to add forty-six more vocabulary items to Grube's glossary, which had been preserved in the manuscripts in Japan but were missing from the Berlin text. Nevertheless, Grube's work remained until very recently the principal source of our knowledge of Jurchen, and was widely used in attempts to decipher various inscriptions in Jurchen, as well as in comparative studies between Jurchen and Manchu or other Tungus languages. After its publication, as L. Ligeti has noted, "les recherches sur l'écriture et la langue joutchen ont connu une longue periode d'éclipse ce qu'on ne saurait regretter assez", a statement which is generally true of Jurchen studies in the West, but not in China, Japan or Korea. It was not until the publication of G.N. Kiyose's "A Study of the Jurchen Language and Script - Reconstruction and Decipherment" (1977) that a full scale revision of Grube's work was possible. Consulting the various other manuscripts mentioned above, and taking into account the many revisions and additions to Grube's work, Kiyose has produced the definitive edition of the Bureau of Translators vocabulary. Most importantly, he has reconstructed the Jurchen words in the vocabulary, not only on the basis of the Chinese transcription, as Grube had done, but has attempted to provide credible readings for the Jurchen characters in terms of Jurchen phonology, at least as far as their probable readings in the Ming Dynasty were. Kiyose has not attempted the task of reconstructing the original readings of the characters, those in use during the Jin Dynasty when the script was created, but his Ming Dynasty reconstructions will form an essential basis for this important task. Kiyose's work also includes an annotated edition of all the laiwen available, collected from all the manuscripts mentioned above, as well as important bibliographies and indices.

Another important recent work on the Bureau of Translators Jurchen vocabulary and the laiwen is by He Xige, "Nüzhenguan za-zi, laiwen yanjiu" [Research on the vocabulary and the petitions of the Jurchen Bureau of Translators] (1983). He Xige's study differs from Kiyose's in several ways: he compares the various editions of the vocabulary in great detail, and notes discrepancies; he lists and studies every word in the vocabulary individually, given the Jurchen script form, the transcription in Chinese, a romanised form of the Chinese characters (representing Ming pronunciation), the Manchu equivalent (when available) (which Kiyose does not provide), various philological notes and supplementary notes, which refer to variants in the form of the character as recorded in various inscriptions, or other Chinese transcriptions of the Jurchen word in question in various Chinese historical works. In his study of the laiwen, too, He Xige has annotated them thoroughly, pointing out errors in word order, miswritten characters and grammatical mistakes (which abound), and gives interlinear transcriptions and Chinese translations of the texts. Kiyose gives the Jurchen and Chinese texts and an interlinear transcription and translation , and translates the texts into English, but does not provide the grammatical and philological commentary. He Xige does not study the pronunciation of the individual Jurchen characters; that task has been left to his colleague Dao Erji, in his "Nüzhen yuyin chutan" [Preliminary study of the phonology of Jurchen] (1983). This is a study of each individual character; the reconstructions of Grube, Kiyose and Jin Guangping and Jin Qicong are noted and compared, and suggested readings given for each Jurchen character. Again, however, Dao Erji confines himself to the readings of these characters in Ming Dynasty Jurchen. These two studies (both originally theses written under the supervision of Jin Qicong) have been published in book form, under the title Nüzhen yiyu yanjiu [Research on the Jurchen Hua-Yi yiyu] (1983).

The studies on the Bureau of Translators' Hua-Yi yiyu by Kiyose, Dao Erji and He Xige may be said to be the culmination of studies on this text, and will form the basis for any further study. Professor Nishida Tatsuo has announced a study on the Jurchen section of the Hua-Yi yiyu in his series of studies on this set of vocabularies, of which the Tibetan (Xifan), Burmese, Toso and Lolo (Yi) vocabularies have already appeared. As far as I know the study on Jurchen has not yet been formally published.

(2) The Bureau of Interpreters' vocabulary

The vocabularies of the Bureau of Interpreters (the Hui tong guan) were first brought to the attention of European scholars by E. Denison Ross, in his article "New Light on the History of the Chinese Oriental College, and a 16th Century Vocabulary of the Luchuan Language" (1910), though Denison Ross thought that the vocabularies he had discovered in the Morrison Collection of the University College, London, were from the Bureau of Translators. He was corrected by H. Maspero, in his article "Etudes sur la phonétique historique de la langue annamite" (1912). This collection does not contain a Jurchen vocabulary. In 1912 L. Aurousseau announced that he had acquired a complete set of these vocabularies, including one in Jurchen. This set came from the collection of Yang Shoujing, who had obtained it, handcopied by a Japanese, in Japan. When P. Pelliot saw it before 1929, it still contained a Jurchen version (cf. Le Ḫōǰa... p. 284 n. 367). According to Fukushima Kunimichi, Nihon yakugo [The Japanese Hua-Yi yiyu] (1968), these manuscripts are still in Hanoi, but lack the Jurchen and Korean sections.

There are several other sets of these vocabularies, some of which, such as the Shōkōkan text (destroyed in Japan during World War II) and the text in the personal collection of Inaba Iwakichi, also do not contain a Jurchen vocabulary. There are two other sets, however, which do contain such vocabularies: (1) The Awanokuni bunko text: this was destroyed by fire in 1950, but photographs of it are preserved in the Department of Linguistics at Kyoto University and (2) the Seikadō bunko text. In several catalogues of materials in Jurchen, two other manuscripts are said to exist: (1) that in the Seisai shojaku kō (1823) by Kondo Morishige, and (2) that in the Ikoku shomoku gaishū (1820) by Matsuzawa Rōsen. Both these books, however, are annotated catalogues and comment on books, but do not reproduce them. According to Fukushima Kunimichi, op. cit. p. 228, the manuscript referred to in the Seisai shojaku kō refers to the Seikadō bunko copy, and that in the Ikoku shomoku gaishū refers to the Awanokuni bunko copy. Ishida Mikinosuke, "Joshingo kenkyū no shin shiryō" [New material for research on the Jurchen language] (1931), also refers to a copy held in the private library of Inaba Iwakichi, which he thought also contained a Jurchen section. However, in a note to a later article "Iwayuru heishūbon Ka-I yakugo no Dattankan yakugo" [On the so-called C-type Hua-Yi yiyu of the Mongol section of the Bureau of Interpreters] (1973) he corrected this.

The Seikadō text was published by Ishida Mikinosuke in the article mentioned above, "Joshingo kenkyū no shin shiryō"

[New material for research on the Jurchen language]; Ishida prefaced the text with a long study listed all available inscriptions in Jurchen and other Hua-Yi yiyu manuscripts (with and without Jurchen sections), with long bibliographical references. The publication of this article prompted a study by Watanabe Kuntarō, "Joshingo no shin kenkyū", [New Research on the Jurchen Language] (1935), in which he identified a large number of words in this text with their Manchu equivalents.

In 1929, Yamamoto Mamoru discovered a Jurchen manuscript in the Awanokuni bunko, but did not publish it until 1944 under the auspices of the Jianguo University in the Japanese supported state of Manchukuo. This was apparently published in mimeograph form and must be very rare, as no mention is made of it in most bibliographical articles on Jurchen. It is mentioned, however, in the bibliography of Jin Qicong's Nüzhenwen cidian [Jurchen Dictionary]. In 1943, Yamamoto Mamoru published an article "Seikadō-bon Joshin yakugo kōi" [A study of varients in the Seikadō copy of the Jurchen Hua-Yi yiyu], in which he compared the two manuscripts, and was able to add several items to the list published by Ishida. Much later, in 1951, he also published a study comparing the Bureau of Interpreters' vocabulary, as preserved in the Seikadō and Awanokuni copies, and Grube's edition of the Bureau of Translators' vocabulary. ("Joshin yakugo no kenkyū" [Research on the Jurchen Hua-Yi yiyu]). In this study, however, he only compares those items held in common by both vocabularies. An important article which compares the two sets of vocabularies is by Yi Ki-mun (Lee Ki-moon), "Chung-se Yŏchin-ŏ ŭmunron yŏngu" [A Study of the Phonology of Middle Jurchen] (1958). In this he compares Jurchen words common to both vocabularies with a large number of cognates in the other Tungus languages, mainly culled from J. Benzing, Die tungusischen Sprachen: Versuch einer vergleichenden Grammatik (1956). The author also points out a few cognates of words in Grube's Die Sprache und Schrift der Jučen which do not appear in Manchu, but which are extant in related Tungus languages. This article unfortunately teems with misprints, which diminishes its value considerably.

In 1973, Ishida republished his article on this manuscript in his collected works, Tōa bunkashi sōkō [Studies on the Cultural History of East Asia]. In this he corrected many misprints and misreadings of characters in the first version, mainly based on Yamamoto's published comparative studies on the Seikadō and Awanokuni manuscripts, as well as, of course, consulting the original manuscripts available to him. In 1940, L. Ligeti visited Tokyo and received a copy of the Awanokuni manuscript from Ishida. On his return to Europe, he prepared a transcription and translation of this text, to add to his study of the Bureau of Translators'

vocabulary (as published by Grube) which he had already prepared. World War II and other tasks made it impossible for him to continue that work at the time, but he began work on it again during the 1970s and 1980s. Professor Ligeti passed away before his work on this manuscript could be published, but it may yet see the light of day in his posthumous publications.

The first version of this study, prepared as a PhD thesis in 1974, was based on the edition in Ishida's *Collected Works*. In 1975, Professor Nishida Tatsuo kindly sent me a photocopy of the photographs of the *Awanokuni* manuscript mentioned above. The order of entries in Ishida's edition differs considerably from that in the *Awanokuni* manuscript, and is presumably based on the *Seikadō* manuscript. It has also been possible to make several corrections to the printed version published by Ishida, but, needless to say, that edition has been invaluable in trying to decipher some of the characters and transcriptions, some of which are very unclear. The edition presented here follows the order of the *Awanokuni* manuscript, which has been reproduced in the appendix.

CHAPTER EIGHT

THE LANGUAGE OF THE SINO-JURCHEN VOCABULARY OF THE BUREAU OF INTERPRETERS

1. General remarks

The language of this vocabulary is very close to Manchu, and to the variety of Jurchen recorded in the vocabulary of the Bureau of Translators studied by Grube. It could be regarded both as a late form of Jurchen or as a form of early Manchu - in either case it is a record of a stage of the language which is very valuable for the study of the history of Manchu, representing a form of Manchu dating long before that language was first written in Mongol script in 1599 or in the reformed Manchu script (with added diacritics) in 1632. It has not been possible to date this manuscript accurately. The traditional attribution of the Hui tong guan vocabularies to Mao Ruicheng, who is said to have composed them circa 1601, is no longer generally accepted. On this problem Pelliot wrote: "Mais il est certain que plusieurs, et peut-être tous [of the vocabularies of the Bureau of Interpreters] sont plus anciens que la date que l'attribution à Mao Jouei-tcheng (circa 1601) aurait permis de supposer... toutefois le type des transcriptions chinoises ne permit guère de songer à une date antérieur à environ 1500". (Le Ḫōǰa... p. 284). On the vocabularies of the Bureau of Translators, he wrote: "Provisoirement, je conclus que les vocabulaires du Sseu-yi-kouan des Ming, sauf le Siamois qui

est de la fin du XVIème siecle, ont ete compilés entre 1450 et 1500, et imprimés au plus tard dans la première moitié du XVIème siècle" (ibid. p. 278).

Chinese transcriptions of words from other languages are often not accurate, and a correct reconstruction of the original form of a word in Chinese transcription must rest on a good knowledge of the language represented. In the case of Jurchen, we must use earlier and later forms of what is essentially the same language to reconstruct the form of the word underlying the transcription. It is not permissable, however, to distort the evidence of the transcription in order to make a word look more like its Manchu cognate. The phonology of Jurchen is similar to that of Manchu, the chief differences being that the palatalisation of ti- > ci- and di- > ji- had not yet taken place; the Manchu si- is represented as ši- in Jurchen; there is frequent contraction in Jurchen forms; the vowels in words which are obviously identical often do not correspond in the two languages; final -n is far less frequent in Jurchen than in Manchu, and many medial consonants, following or preceding another consonant, are dropped - or rather, are not represented in the transcription. In this study I have used the device of indicating such consonants by enclosing them in square brackets: (transcription) wu-ši; (reconstruction) *u[k]ši, cf. Manchu uksin 'armour'. Of course, the consonants indicated in square brackets were not necessarily pronounced. When the transcription was capable of indicating a consonant or consonant combination but did not, it is very difficult to decide whether the transcription is faulty or or it accurately reflects the pronunciation of that word in spoken Jurchen of the time, compared with the written Manchu of a later period. I have tried to be consistent, but have probably erred on the side of closeness to the transcription rather than closeness to the Manchu form.

The grammar of the language of the vocabulary is extremely simple, and presumably does not reflect the grammatical structure of the language accurately. Case endings are omitted more often than not (the accusative suffix, in Manchu be, which often occurs in Grube's vocabulary, does not appear at all in the vocabulary under discussion). Many features of the syntax are closer to Chinese than Manchu. The scholars of the Bureau of Interpreters, like those of the Bureau of Translators, were not well known for their competence in the languages they studied, or for their care in transcription. After all, these vocabularies had a limited aim: to be able to communicate, on a basic level, with "barbarians" on the rare occasions when this was absolutely inevitable, as when they brought tribute to the Court. Many of the expressions in the vocabulary express this use and sentiment. It is debatable how

accurately the language recorded in this vocabulary reflects the actual language of the Jurchens. However, it is our main evidence, and must be respected as such.

2. Transcription

The transcription of the Jurchen words in this vocabulary reflects a variety of late Ming Northern Chinese, and in this can be compared to the language of the Dengyun tujing (DYTJ), a rhyme book of the early seventeenth century. The language represented in this rhyme book was studied by Lu Zhiwei ("Ji Xu Xiao chongding Sima Wen Gong Dengyun tujing" [On the Dengyun tujing of Sima Wen, revised by Xu Xiao]) (1947), and, on the basis of Lu's reconstructions, Nishida Tatsuo determined the transcription values for the characters employed in the Tibetan and Burmese vocabularies of the Bureau of Translators ("Minmatsu kango no onin taikei" [The phonological structure of the Chinese Language at the end of the Ming Dynasty] (1970)). G.N. Kiyose also used Nishida's readings of the transcription characters in his A Study of the Jurchen Language and Script (1977). The transcription of Jurchen in this vocabulary, however, seems to be older than the Dengyun tujing, and in many important features seems to be closer to the Zhongyuan yinyun (ZYYY), a rhyme book of the early fourteenth century. In this study, the reconstruction of the ZYYY is based on that given by Dong Tonghe in his Hanyu yinyunxue [Chinese Historical Phonology] (1970), which is used as the basis of the edition of the ZYYY by Xu Shiying and Liu Dezhi, Yin zhu zhongyuan yinyun [The ZYYY with phonological annotations] (1969).

The main characteristics of the Chinese transcription are:

(1) In the ZYYY, the characters 換, 歡, 團, 斷, are reconstructed [xon, xon, ton, don], i.e. for the purposes of our transcription, hon, hon, ton, don. In the DYTJ they are reconstructed with the final -uan, as in Modern Mandarin. In the Jurchen vocabulary, however, the first readings are preferable:

換多莫	hon-do-mo	*holdo mo	'pine tree'
拙兒歡	ǰue-r-hon	*ǰuerhon	'twelve'
團多	ton-do	*tondo	'loyal'
斷的	don-di	*dondi-	'to hear'

(2) In the DYTJ, the characters 生 and 勝 are not distinguished in pronunciation, both being səng. In the ZYYY

they are distinguished, by Dong Tonghe as ʃəng and ʃiəng; by Tōdō Akiyasu ("Development of Mandarin from 14c. to 19c.") as səng and ʃiəng, but by Nishida Tatsuo as səng and ʃing. In the language of the Sino-Jurchen vocabulary, the distinction is observed:

生吉	šeng-gi	*šenggi	'blood'
勝革力	šing-ge-li	*šingeri	'rat'

This also applies to characters which now end in -ən, but at an earlier stage (as late as Nicolas Trigault's Xi Ru Er Mu Zi (1626)) had the ending -in, e.g. 深 in do-šin-nu, J. *došinu 'go in!".

(3) In the DYTJ, characters such as 風 蒙 翁 have the final -ung, but Lu Zhiwei and Nishida argue that the development after labials -ung > ^{w}əng > əng had already occured by that time. In the case of this vocabulary, it seems that such characters still were pronounced with a final -ung:

伏風	fu-fung	*fufun	'saw'
翁浦	ung-pu	*umpu	'hill-haw'

(4) Characters used to transcribe Jurchen syllables in -e, such as 得 de, 黑 he, 革 ge, 克 ke, 墨 me, 勒 le, (and 國 gue, 或 hue) are reconstructed by Lu Zhiwei with the main vowel -ɛ. In this regard the language of the Jurchen vocabulary is closer to the DYTJ than to the ZYYY, in which such syllables are reconstructed with final diphthongs.

(5) Characters such as 後 豆 耨 which in Modern Mandarin end in -ou, are reconstructed by Lu Zhiwei as ending in -əu. This value corresponds to the Chinese of this vocabulary:

後力	həu-li	*heuli	'stomach'
耨兀	nəu-u	*neu'u	'younger sister'
豆	dəu	*deu	'younger brother'

(6) The Chinese dialect used in the transcription of Jurchen differs from Modern Mandarin (as do the DYTJ and the ZYYY) in that velars preceding had not yet been

palatalised. The characters 其吉希暇加 are pronounced ki, gi, hi, hia, gia and not qi, ji, xi, xia, jia as in Modern Mandarin.

(7) In Modern Mandarin -o occurs only after bilabials; in front of velars it is in complementary distribution with -e and in front of dentals and retroflexes with -uo. In the transcription syllables with end in -uo in Modern Mandarin are used to transcribe Jurchen syllables in -o:

多朵 do

羅 lo (ro)

活 ho

(8) The change from -o to -e after velars had apparently not taken place:

替課 ti-ko *tiko 'cock'

(9) At the time of the ZYYY, the characters 失，尺 只，were pronounced ši či ǰi. By the time of the DYTJ, the -i had already retracted to -i. In the transcriptions the value found in the ZYYY is still valid:

汗尺	han-či	*hanči	'near'
兀失	u-ši	*u[k]ši	'armour'
只哈	ǰi-ha	*ǰiha	'unit of money'

(10) The character 容, now read rong, in the transcription had the value yun(g). According to Wang Li (Hanyu shigao [Outline History of the Chinese Language] p. 129, "... the change from [j-] to [ʐ-] in words such as these is a very late one."

兀容 u-yun(g) *uyun 'nine'

(11) Characters in Modern Mandarin which begin with r- ([ʐ]) from ńź- are used occasionally. Presumably they transcribe ž-

木日勒	mu-ži-le	*mužile	'heart'
伏日	fu-ži	*fuži-	'to shave'

忽入 hu-žu	*hužu-	'to bow'
額熱 e-že	*eže	'head of household'

In Manchu these words are mujilen, fusi-, huju- and ejen. J. mužile and eže appear in Grube's vocabulary as meh[mai]-žih-lan (-poh) = *mežilan and oh-žan *ežan. Kiyose reconstructs *mejilen and *ejen, Jin Qicong reconstructs *med3ilən and *ed3en. On these words K. Menges, "Die Sprache der Ʒürčen", p. 250 says "in beiden Fallen dürfte es sich um altes ǯ (i.e. [d3]) handeln, das vorhanden war, ehe im Manǯu und Nanaj die sekundäre Palatalisation eingetreten ist".

(12) The character 女 occurs occasionally. It seems to have had the value niu. The change -iu > -ü appears not to have occurred until the beginning of the seventeenth century.

(13) The characters 非 and 費 are apparently read fi:

非剌 fi-la	*fila	'plate'
費撒 fi-sa	*fisa	'back'

(14) There is no trace of a final -m, nor of any glottal stop.

3. Phonology

From a study of the transcription of each word, after comparing it to cognate words in the Vocabulary of the Bureau of Translators, Manchu and Sibe, it is generally possible to suggest a reconstruction of the original form of each word, with varying degrees of accuracy and probability. The reconsructions suggested in many cases seem to be fairly reliable, but those in other cases, especially where there do not seem to be any cognates in Manchu, or where the text is corrupt or incorrect, are possibly not. A general phonological system runs through the text, however, and from this it is possible to reconstruct the phonological system of the variety of Jurchen in this text. In this section, the

suggested reconstructed phonological system is compared to standard written Manchu.

It is convenient to discuss the phonemes of Jurchen according to the following groups:

Position of articulation:

(1)	velar	k	g	h	(')
(2)	dental	t	d		
(3)	labial	(p)	b	f	

Manner of articulation:

(4)	nasals	m	n	(ng)	
(5)	sibilants	s	š	(z)	(ž)
(6)	affricates	(ts)	č	(dz)	ǰ
(7)	liquids	r	l		

Vowels, semivowels and diphthongs:

(8)	semivowels	y			w	
(9)	vowels	a	e	i	o	u
(10)	diphthong	au	(oo)			

The phonemes in brackets are uncommon, but must be provisionally set up to account for some of the transcriptions.

(1) Velars /k/, /g/, /h/, (')

Initially and intervocalically, J. /k/ corresponds to M. /k/:

kubu	kubun	'cotton'
duka	duka	'door'
buraki	buraki	'dust'

In syllable-final position, when it occurs before t d s š č it is not shown in the transcription, and must be provided on the basis of comparison with Manchu:

a[k]ta muri	akta morin	'gelding'
fu[k]to	fokto	'shirt'
su[k]dun	sukdun	'breath'
de[k]de-	dekde-	'rise'
o[k]do-	okdo-	'meet'
ši[k]se	sikse	'yesterday'
u[k]ši	uksin	'armour'
fa[k]ši	faksi	'artisan'
ma[k]ši-	maksi-	'dance'
fu[k]ču-	fekce-	'jump'

In some words, J. /g/ corresponds to M. /k/; in others J. /k/ corresponds to M. /g/:

sugu	sukû	'skin'
ergu	eriku	'broom'
halagu	halakû	'trousers'
tirgu	cirku	'pillow'
aligu	alikû	'dish'
serkun	serguwen	'cool'
boloko	bolgo	'clean'

J. /g/ occurs initially and intervocalically, where it corresponds to M. /g/:

gaša	gašan	'village'
geti-	gece-	'freeze'
gida	gida	'spear'
guši	gûsin	'thirty'
agu	aga	'rain'
tugi	tugi	'cloud'

It does not appear in syllable final position, except perhaps as an allophone of /k/ before voiced consonants.

J. /h/ appears initially and intervocalically, and corresponds, generally, to M. /h/:

haši	hasi	'eggplant'
ǰuhe	juhe	'ice'
hudaša-	hudaša-	'sell'
but: harhi	hargi	'mustard'

In some words, /h/ has to be provided on the basis of the Manchu form:

	bit[h]e	bithe	'writing'
but:	betie(bet[h]ie?)	bethe	'foot'

/g/ and /h/ occur in Manchu after /r/ and /l/ in many words, the Jurchen form of which seems to have dropped the /g/ or /h/ - at least in so far as the transcription is concerned: in such words the /g/ or /h/ can be supplied in square brackets; it is quite possible, however, in the spoken Jurchen of the time, that they were not pronounced.

sara (sar[g]a?)	sargan	'wife'
yara (yar[h]a?)	yarga	'leopard'
fulian (ful[g]ian?)	fulgiyan (cf. G. fuh-lah-kiang)	'red'
ila (il[h]a?)	ilha (cf. G. yih-leh-lah)	'flower'
horo (hor[h]o?	horho	'pigpen'
halan (hal[h]an?)	halhan	'plough'
hudara (hudar[g]a?)	kûdargan (cf.G.huh-tih-lah)	'crupper'

This contrasts with other words, in which both the /r/ and the /g/ or /h/ are clearly shown in the transcription:

širga	sirga	'roebuck'
turha	turga	'thin'
derhi	derhi	'mat'
farhun	farhûn	'dark'
tirgu	cirku	'pillow'
merhe	merhe	'bamboo comb'
narhun	narhûn	'fine'
derhue	derhuwe	'fly'

In the word u[l]gia 'pig', the /l/ has to be inferred; this contrasts with a word like *talkia 'lightning', in which the -lk- is denoted in the transcription by -rk-.

In quite a few words there is a vowel noted in the transcription between /r/ or /l/ and /k/, /g/ or /h/ in the Jurchen form which does not exist in the Manchu form:

guluha	gûlha	'boot'

silihi	silhi	'liver'
foroku	forko	'spinning wheel'

This is presumably an accurate transcription, the Manchu forms being contracted. In this regard compare also:

amuha	amha	'father-in-law'
namuki	namki	'drawer'
umuha	umgan	'marrow'
nomoho	nomhon	'good, kind'

(cf. G. nen[nun]-muh-huo, Kiyose nonmuho, Jin non-mu-xo, Mongol nomuqan)

Note however:

ergu	eriku	'broom'
banhu	banuhûn	'lazy'

In several words the /g/ or /h/ of Manchu is shown in the transcription as an intervocalic hiatus:

halu'u	halhûn	'hot' (cf. Mongol qalayun)
dilu'a	jilgan	'voice'
tulu'u	tulhun	'dark'
Solo'o	Solho	'Korea'
bu'u	buhu	'deer' (cf. Mongol buyu)

Particularly interesting are the words:

šeu'un šun (< *siun < *sigun) 'sun'

neu'u non
(cf. G. nieh-hun-wen, Kiyose niyohun, Jin nəxun 'younger sister')

In a few words, the /g/ preserved in the Manchu form is missing from the Jurchen form:

ǰu	jugun	'road, way'
do	dogo	'blind man'

2. Dentals /t/ /d/

/t/ and /d/ occur initially and intervocalically. A very important contrast with Manchu is the occurance of these initials before /i/. Jurchen /ti/ usually corresponds to M. ci and Jurchen /di/ to Manchu ji. The reverse is not

necessarily the case: Jurchen also possessed /č/ and /ǰ/. Examples:

talkia	talkiyan	'lightning'
tanggu	tanggû	'hundred'
tugi	tugi	'cloud'
tondo	tondo	'loyal'
tifa	cifa	'mud'
tirgu	cirku	'pillow'
tiko	coko	'cock'
tihe	cihe	'louse'
huti	hûcin	'well'
nietie-	niyece-	'patch'
huetie	kuwecihe	'pigeon'
da	da	'root'
de	den	'high'
deli	delun	'mane'
dehi	dehi	'forty'
dirami	jiramin	'thick'
diha	jaha	'boat'
dibehun	jibehun	'blanket'
fadira	fajiran	'wall'
dondi-	donji-	'hear'

Sometimes J. /t/ corresponds to M. /d/:

ute (u[n]te)	undehen	'board'
hatu	hadu-	'sickle'

There is one case of J. /di-/ corresponding to M. gi-:

uǰu dida-	uju gida-	'to let the head hang'

and one case of J. /da-/ corresponding to M. ja-

danču	jancuhun	'sweet'

3. Labials /b/, /f/ (p)

/b/ occurs initially, intervocalically and between other consonants. Initially and intervocalically it generally corresponds to Manchu b:

baha-	baha-	'get'
banhu	banuhûn	'lazy'
beri	beri	'bow' (n)

bila(bil[h]a)	bilha	'throat'
bosu	boso	'cloth'
dobi	dobi	'fox'
kubu	kubun	'cotton'

Before other consonants, however, and sometimes intervocalically, the b in the Manchu form is represented by an "intervocalic hiatus" followed by /u/ or /o/, or a diphthong in -au in the Jurchen form:

he'ude-	hebde-	'discuss'
e'uči	ebci	'rib'
heuli	hefeli	'stomach' (cf. Mong. kabeli)
sulau-	sulabu-	'let free'
fi'u		(cf. G. fei-pun 'lamp'
sau	sabu	'shoes'
he'ute	habta	'saddle-flap"; cf. G. hei-puh-t'eh

Note too:

eyu-	ebi-	'to be full (after food)
tuyuhe	tubihe	'vegetable'

It may be that the form *agua for 'sky' (G. 'a-puh-hah[ka] ; Kiyose *abka; Jin *abxa) can be explained *abuha > *auha > *agua.

In two words, -bsu in the Manchu form is transcribed in Jurchen as [-tsu]:

datsu (dabsu?)	dabsun	'salt'
hitsu (hibsu?)	hibsu	'honey'

/f/ in Jurchen corresponds to f in Manchu:

fa	fa	'window'
fahun	fehun	'liver'
fisa	fisa	'back'
fumo	femen	'lips'
funči	fulcin	'cheek'

/p/ appears in a few words; if the transcription is accurate, these might represent a few survivors of the time before the change from p- (which is well documented for Jin Dynasty Jurchen) took place:

umpu	umpu	'hill-haw'
upu	ufuhu	'lungs'

upu ofoho 'plough'
apuha abdaha 'leaf'
tipa/tiba cifa 'mud'
sapa/saba sabka 'chopsticks'

upu 'lungs', upu 'plough' and apuha 'leaf' are all written in transcription with the character 浦 , which seems to have only one reading, pu; it is also used in the word umpu 'hill-haw'. Both tipa/tiba 'mud' and sapa/saba 'chopsticks' are written with the characters 扒 , which is given the readings ba or pa.

4. Nasals /m/, /n/ (ng)

/m/ occurs initially, intervocalically and in syllable-final position before labials:

ma muwa 'coarse'
mafa mafa 'grandfather'
meire meiren 'shoulder'
meihe meihe 'snake'
miho mihan 'small pig'
muke muke 'water'

In some words in the Vocabulary of the Bureau of Translators, initial /m/ corresponds to n- in both Jurchen and Manchu:

niehe niyehe 'duck'
(cf. G. mieh-hei; Kiyose miyehe, Jin mie-xə);
niekuru- niyakûra- 'kneel'
(cf. G. mieh-k'u-lu; Kiyose miyaku;Jin mie-xə-ly)

/m/ in syllable final position is represented in the transcription by -n or -ng:

ang-ba *amba amba 'big, great'

The word transcribed yang-di and glossed 'evening' corresponds to Manchu yamji, and can be reconstructed *yamdi; this is a case of m preceding a dental and being transcribed by -ng.

In Manchu, the consonant clusters -mh- and -mk- occur. In Jurchen, such words are shown in the transcription as -muh- and -muk-:

amuha amha 'father-in-law'

namuki	namki	'drawer'
nomuho	nomhon	'good, kind'

Presumably the Jurchen forms are earlier, uncontracted ones.

/n/ occurs initially, intervocalically and in syllable-final position. It is the only consonant that appears at the end of a word. Compared to Manchu, however, the occurance of -n in this position is not so frequent:

na	na	'earth'
nei-	nei-	'open'
nimuha	nimaha	'fish'
honi	honin	'sheep'
indahu	indahûn	'dog'
inǰe-	inje-	'laugh'
narhun	narhûn	'fine'
su[k]dun	sukdun	'breath'

In several words, /n/ appears internally in a word in Manchu, but is not indicated in the transcription for Jurchen:

ute (u[n]te?)	undehen	'board'
uče (u[n]če?)	unce	'tail'
huta (hu[n]ta?)	huntahan	'cup'
otso (o[n]tso?)	onco	'wide'
nisu (ni[n]su?)	nincuhun	'smelly'

In the word *imanggi 'snow', the initial n- of the Manchu form nimanggi is missing (Cf. Kiyose *imagi, Jin *ima-ŋgi.

/ng/ does not appear as a phoneme in Jurchen, but as an allophone of /n/ before velars:

an-ge-mu	*anggemu	'saddle'
hen-ke	*hengke	'melon'

/ng/ is usually (but not consistently) indicated by the use Chinese transcription syllables in -ng. The reverse is not necessarily the case: Chinese syllables in -n or -ng are used to transcribe Jurchen -m, -n or -ng, the allophonic variety of /n/ (in syllable-final position) being determined by the position of articulation of the consonant following. The only exception to this seems to be the word yamdi- 'to become evening' and its derivatives.

There are several Chinese words used in Jurchen. Those which ended in -ng in Chinese were presumably pronounced that way in Jurchen, but -ng in word final

position seems to have occured only in such non-Jurchen words.

5. Sibilants /s/, /s/, (z), (z).

/s/ occurs initially and intervocalically, and generally corresponds to Manchu /s/, except before -i.

sa- sa- 'to know'
sača saca 'helmet'
serkun serguwen 'cool'
sufa sufan 'elephant'
sugi sogi 'vegetable'
yasa yasa 'eye'

Note however:
hinda- sinda- 'put'

Before -i, according to the transcription, M. /s/ was pronounced in Jurchen /š/. This may be a peculiarity of the transcription, of course. K. Menges ("Die Sprache der Ǯürčen", p. 250,) notes "Die Lautgruppe -si- im Ǯürčen durchweg zu -ši- palatalisiert zu sein; das Manǯu hat keine Palatalisation."

šiši sisi 'hazelnut'
širi sirin 'bronze'
guši gûsin 'thirty'
ušiha usiha 'star'
aš[h]a asiha 'small'

/š/ also occurs before other vowels:

šan šan 'ear'
šahuru šahurun 'cold'
še šeri 'spring' (water)
šomi šumin 'deep'

In some cases, Jurchen /s/ corresponds to Manchu /s/; in others Manchu /s/ corresponds to Jurchen /s/:

šunǰa sunja 'five'
šenggi senggi 'blood'
šan(g)ča sanča 'wood-fungus'
ša suwan 'egret'
sušiha šusiha 'whip'

When /s/ follows a consonant, the transcription

deals with the situation in one of two ways:

(1) the consonant preceding the -s- is not indicated:

u[k]ši	uksin	'armour'
ma[k]ši-	maksi-	'dance'

(2) sometimes a transcription character with an affricate initial is used to represent -ks-, -bs-:

datsu (dabsu?)	dabsun	'salt'
hitsu (hibsu?)	hibsu	'honey'
satseha (sakseha?)	saksaha	'small bird'
laǰa-	laksa-	'break'

/z/ (pronounced [dz]) may have occured in the pronunciation of certain Chinese loanwords, such as *waze 'tile', *lingze 'damask'. The status of /ž/ is much more problematical: there seems to be no way to account for the transcription of certain words than to presume the value of /ž/ for consonants corresponding to /j/ and /s/ in Manchu. This is even more the case when those same words are transcribed in the Bureau of Translators' vocabulary with /ž/:

hužu-	huju-	'bow', cf. Grube huh-zu-lah
čanžura-	canjura-	'salute'
mužile	mujilen	'heart' cf. Grube meh[mei]-žih-lan
fuži-	fusi-	'shave'
eže	ejen	'head of the household', cf. Grube oh-žan
aže	aša	'sister in law'

6. Affricates /č/, /ǰ/ (ts), (dz)

Generally speaking, the Jurchen affricates /č/ and /ǰ/ correspond to Manchu c and j, but not necessarily vice versa:

uči	uce	'door'
iče	ice	'new'
čačari	cacari	'tent'
ǰiha	jiha	'unit of money'
ǰalu	jalu	'full'
uǰu	uju	'head'
buǰan	bujan	'forest'
ǰakun	jakun	'eight'

Note however:

ešehe	ecike	'uncle'
nuši	necin	'harmony'

It is hard to determine whether the affricates /ts/ and /dz/ which appear in the transcriptions reflect the pronunciation of Jurchen, or the inadequacies of the transcription. /ts/ appears in a few words, e.g. otso M. onco 'wide', and in words which have, in Manchu, consonant combinations such as -bs- and -ks-, which have been discussed above. /dz/ occurs only in the word hadza, Manchu hasaha 'scissors', cf. Grube hah-tsï-hah, Kiyose haǰiha, Jin xa-sï-xa.

7. Liquids /l/ /r/.

/l/ occurs initially, intervocalically and in syllable-final position:

lefu	lefu	'bear'
loho	loho	'dagger'
ali	alin	'mountain'

In syllable-final position, sometimes it is represented by -r- in the transcription:

herme (helme?)	helmen	'shadow'
garma (galma?)	galman	'mosquito'
tarmagi (talmagi?)	talman	'frost'
tarkia (talkia?)	talkiyan	'lightning'

Sometimes -l- has to be supplied on the basis of the Manchu equivalent:

go[l]mi	golmin	'long'
u[l]gia	ulgiyan	'pig'
gu[l]mahun	gûlmahûn	'hare'

Sometimes it is represented by a transcription syllable ending in -n. In such cases it is difficult to decide between /l/ and /n/ as representing the original form:

funči/fulči	fulcin	'cheek'
hondo/holdo	holdon	'pine tree'

/r/ occurs intervocalically and in syllable-final position before velars. It does not occur initially:

muri	morin	'horse'

ori	orin	'twenty'
beri	beri	'bow'
širga	sirga	'roebuck'
tirgu	cirku	'pillow'
narhun	narhûn	'fine'

Other combinations of /r/ with /g/ and /h/ have been dealt with above, in connection with velars.

Final -ri of some Manchu words is missing in the Jurchen form:

še	šeri	'spring' (water)
ǰule	juleri	'in front of'
mede	mederi	'sea'

8. Semivowels /y/, /w/

Both /y/ and /w/ occur initially and intervocalically:

yafa	yafan	'garden'
yadahun	yadahun	'poor'
yasa	yasa	'eye'
yaha	yaha	'poor'
wahun	wahun	'smelly'
weiǰu	weijun	'stork'
weihe	weihe	'horn'
baya	bayan	'rich'
beye	beye	'body'

In the transcription, characters ending in -ai, -ei diphthongs are generally used before /y/ in the next syllable: bai-ya, bei-ye, sai-yin and so on.

The Manchu diphthongs -iya-, -iye-, -uwa-, -uwe- are often contracted in the Jurchen forms:

yači-	yacihiya-	'sneeze'
imiha	imiyaha	'insect'
fuli-	feliye-	'walk, go'
fuča-	fucihiya-	'cough'
ta-	tuwa-	'look at'
ma	muwa	'course'
suyan	suwayan	'yellow'
hušigu	huwešeku	'flat iron'
funhe	funiyehe	'hair'

9. Vowels /a/ /e/ /i/ /o/ /u/ (au)

The vowels in Jurchen words, generally speaking, correspond to the same vowels in Manchu; there are, however, many exceptions for every vowel. Jurchen /u/ often corresponds to Manchu /o/, but there is no definite rule. Long vowels are not indicated in the transcription, except for M. /oo/, which is occasionally denoted in the transcription by means of a Chinese syllable ending in -ao; I have transcribed this as au, and it may well represent an intermediary stage between *agu > *a'u > *au > oo. The transcription is inconsistent, however: hao-sa *hauša 'paper' (Manchu hoošan) but bo *bo 'house' (M. boo), mo *mo, (M. moo) 'tree'. There is no distinction made between Manchu /u/ and /û/.

J. a = M. a	ara	ara	'chaff'
	fa	fa	'window'
J. a ≠ M. a	agu	aga	'rain'
	anggemu	enggemu	'saddle'
	falangga	falanggû	'palm' (of the hand)
	fahun	fehun	'liver'
J. e = M. e	edu	edun	'wind'
	elu	elu	'leek'
J. e ≠ M. e	ehe	eihen	'ass'
	ǰure	juru	'pair'
	hendu	hundu	'hunchback'
	elenggu	ulenggu	'navel'
	mete-	mute-	'complete'
J. i = M. i	iče	ice	'new'
	indahu	indahûn	'dog'
	ilan	ilan	'three'
J. i ≠ M. i	ilenggi	ilenggu	'tongue'
	geti-	gece-	'freeze'
	deli	delun	'mane'
	guifi	guifun	'finger-ring'
J. o = M. o	ori	orin	'twenty'
	orho	orho	'grass'
J. o ≠ M. o	fo	fe	'old'
	moda	mudan	'bend' (of a river)
	fumo	femen	'lip(s)'

J. u = M. u	ure-	ure-	'ripe'
	uši	usin	'field'
	ušiha	usiha	'star'
J. u = M. û	ahun	ahûn	'elder brother'
	indahu	indahûn	'dog'
J. U ≠ M. u	agu	aga	'rain'
	fu[k]ši-	feksi-	'run'
	nimuha	nimaha	'fish'
	uša-	waša-	'scratch'
	muri-	mari-	'return'
	sungu-	songgo-	'weep'
	diu	jio	'come!'
	fumo	femen	'lip(s)'
	umi-	omi-	'drink'
	muri	morin	'horse'

4. Grammar

Since this vocabulary is composed of individuals and short phrases, with no connected text, it does not contain suitable material for a full study of the grammar of Jurchen. However, parallels to most of the simple grammatical features of Manchu can be found.

Verbal endings:

(1) -bi (-mbi)

(2) -ra/-re

(3) -ha/-he/-ho

(4) -me

(5) -či

The form in -bi (-mbi from the assimilation of a base form in -n + -bi) corresponds to the "dictionary form" of the verb. On this form Denis Sinor writes: "les dictionnaires et grammaires mandjoues indigènes enregistrent les verbes sous une form en -mbi, qu'aucuns considèrent comme

l'equivalent d'un infinitif et d'autres comme un signe du présent. Or, en fait, cette forme ne situe pas dans le temps le procès exprimé par le verbe... On peut dire que la forme en -mbi énonce un procès, en général, sans y apporter aucune précision".

The form in -ra/-re (depending on original vowel harmony) is usually regarded as the "imperfective aspect" (or the "imperfective participle") of the verb, and the form in -ha/-he/-ho as the "perfective aspect" (or the "perfective participle"). On these forms Sinor writes: "l'aspect inaccompli du verbe mandjou est formé moyennant le suffixe -ra (-re, -ro). Dans les grammaires européenes cette forme est, en général, designée comme celle du futur. En réalité, là encore, nous sommes en presence d'une adjective qui, à l'instar de la forme en -ha, détermine un concept en lui attribuant une action. Seulement cette action déterminante est encore en cours au moment de son énoncé: taire ihan 'un boeuf labourant'... yabure niyalma 'un homme "allant", un voyageur'.

The form in -me is a gerund, used after the first verb when two actions are performed simulaneously, and the form in -či is used to denote the conditional. Some examples:

-bi	ma[k]ši-bi	'to dance'
	efi-bi	'to play'
	inǰe-bi	'to laugh'
	gele-bi	'to fear'
	fuča-bi	'to cough'
-mbi	beyi-mbi	'to love'
	fu[k]ču-mbi	'to jump'
	nime-mbi	'to ache'
	ara-mbi	'to do, to make'
	tari-mbi	'to cultivate'
-ra/-re	uši tari-re iha	'a ploughing ox'
	de-re buraki	'flying dust'
	u[k]ši bu-re fa[k]ši	'armourer'
	adu au-re fa[k]ši	'launderer'
-ha/-he/-ho		
	muke goti-ha	'the water has receded'
	bie ǰalu-ha	'the moon has become full'

<u>tugi nei-he</u>	'the clouds have dispersed'
<u>sokto-ho</u>	'become drunk (intoxicated)
<u>golo-ho</u>	'frightened'
<u>še'un tuhe-he</u>	'the sun has set'
<u>edu de[k]de-he</u>	'the wind has risen'
<u>ši[k]se dobori agu-ha</u>	'last night it rained'

There are also some irregular forms in -<u>ka</u>/-<u>ke</u>, e.g.:

<u>bie ǰe-ke</u>	'the moon has been eclipsed'

-<u>me</u> <u>muke amba, seǰe fuli-me baharakua</u>

'the water is high, the carts cannot get through' (lit. going, are not able to get through)

<u>e[r]gi amuši sai muri tede-me diu</u>

'from now on you must bring in good horses as tribute' (lit. bringing in (as tribute) come (imp.))

-<u>či</u> <u>agu akua-či, ordo došinu</u>

'if there is no rain, go to the court'

<u>hufurun de, dule-či manga</u>

'the bridge is high, if you want to cross it, it will be difficult'

There is also a form in -<u>resebi</u>, which is probably the imperfective participle followed by -<u>sebi</u>, corresponding to Manchu -<u>sembi</u>. It seems to mean 'it is about to', e.g.

agua imangi-resembi 'it's going to snow'; tugi uǰe agu-resebi 'the clouds are dense, it's going to rain'. An optative form in -ki, meaning 'I would like', appears in the expression nure gaiki 'ask for wine', i.e. 'I would like to ask for wine'.

The imperative is generally expressed by the base form of the verb:

yasa nei	'open the eyes!'
dere au	'wash the face!'
yasa niču	'close the eyes!'

Several verbs, however, have imperatives in -su:

gaisu	'want!'
alisu	'wait!'
fulisu	'walk!'

Some have imperative forms in -nu:

ušinu	'go up!'
wašinu	'go down!'
došinu	'go in!'

Note also:

ǰefu	'eat!' (M. jefu)
diu	'come!'(M. jio)

The negative imperative is formed with the word ume followed by the verb in the imperfective aspect:

ume nie[l]ma uli duri-re	'do not steal other people's property!'
ume fuča-ra	'do not cough!'
ume uš[h]un to-ra	'to not look upwards'
muri ume ehe ǰafa-ra	'when you return you must not do anything bad!'

Negation of a declarative sentence is expressed by using the word akua (M. akû) following the word it negates:

agu akua	'there is no rain'

After verbs, it follows the imperfect participle, and is contracted to -kua:

gairakua	'doesn't want'
direkua	'doesn't come'
sarakua	'doesn't know'

There are very few examples of nominal declensional suffixes in this vocabulary. There are some in -i, the genitive form corresponding to Manchu -i:

ba-i uli	'local products'
bo-i nie[l]ma	'member of a family'

There are also some in -de, locative forms corresponding to Manchu -de:

ǰu-de fuli-mbi	'to walk along the road'
heče wa[r]ge-de	'under the city walls'

It is interesting to note that there are no accusative forms, corresponding to Manchu -be. There are innumerable occasions when this suffix would be used in Manchu, but in this vocabulary they are simply omitted.

There are occasional examples of subordinate clauses introduced with the particle de ('as, when'):

agua fudasu-he de bude	'he who opposes Heaven perishes'
agua da-ha de go[l]mi	'he who obeys Heaven prospers'
bie de[k]de-he de došinu	'when the moon rises, go to court'

***

5. TABLE OF CHARACTERS USED IN THE TRANSCRIPTION

a	阿	
ai	艾	
an	安 案	
an(g)	昂	
ao	敖	1
ba	八(扒)	2
bai	拜	
ban	伴	
be	迫 伯	
bei	背	
bi	必	
bie	别	
bing	並	3
bo	博	
bu	布不(浦)	4
ča	察插	
čao	朝	5
če	徹	
či	赤尺(遲)	6
čie	切	
čo	戳	
ču	出	
čun	春	

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1. Used to transcribe au, e.g. au- 'to wash'. The Jurchen form corresponds to the long Manchu vowel oo.

2. The character 扒 has two readings in Modern Mandarin, ba and pa. In the vocabulary it is used in the following words:

撒扒 sa-ba *sab[k]a? 'chopsticks' (cf. Manchu sabka, Mongol sabqa; Grube sah-pen-hah, Kiyose sabunha, Jin sa-bun-xa)

提扒 ti-ba/ti-pa *tiba/tipa 'mud' (cf. Manchu cifa)

3. Used only to transcribe the Chinese expression bingbu yamen 'Board of War'.

4. The character 浦 is used in the following words: 阿浦哈 a-bu-ha/a-pu-ha *abuha; 'leaf', Manchu abdaha, Grube a-puh-hah; Kiyose abuha, Jin abuxa.

兀浦 u-bu/u-pu *upu? 'lungs' Manchu ufuhu

5. Used to transcribe čau, as in Jurchen čauha 'army'.

6. The character 遲 is only used in the word *yači? 'be careful', for which there appears to be no Manchu cognate.

da	荅	
dai	大	7
dan(g)	當	
de	得	
den(g)	登 鄧	
deu	豆	
di	的	
dien	甸	8
diu	丢	
do	多朶奪	
don	端	
du	都度	
dui	對	
dun	撴	
dun(g)	東董	
dza	雜	9
e	額	
en	恩	
eu	歐	
fa	發	
fan	凡	
fan(g)	放	
fi	非費	
fo	佛	
fu	伏富(浦)(Cf.4)	
fun	分	10
fun(g)	風	
ga	哈	11
gai	盖	
ge	革	
gi	吉	
gia	加甲	
gian(g)	姜	
gin	金	
gin(g)	經	12
giu	舊	
go	過戈	
gu	古顧	
gua	掛瓜	

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7. This character is used only in transcribing the Chinese word 大夫 which has two pronunciations, dafu and daifu 'high official'/'doctor'. It occurs also in the word da-na-ra/dai-na-ra *da(i)nara- 'to argue'; for which no cognate appears to be in Manchu.

8. Used to transcribe dien, e.g. a[k]dien 'lightning'.

9. Used only to transcribe 哈雜 ha-dza, *hadza 'scissors', cf. Manchu hasaha and Grube hah-tsī-hah.

10. NB fun, not fen.

11. One must rely on Manchu to distinguish ga, ha and ka.

12. Used only to transcribe the Chinese word 更 'period of time'.

gue	國	13
gui	鬼貴	
gun	混棍	
ha	哈	
hai	亥	
han	汗	
hao	好	15
he	黑	
hen	恨	
hen(g)	横	
hi	希戲	
hia	暇夏	
hian(g)	享	16
hin	欣	
hin(g)	興	
ho	賀活	
hon	歡換	
hu	忽	
hue	或	
hui	回	
hun(g)	洪	
i	亦一	
in	因	
ǰa	劄	
ǰan	占	
ǰan(g)	章	
ǰe	者	
ǰen	鎮	
ǰi	只計	
ǰo	卓着灼	
ǰu	住主珠	
ǰue	拙	
ǰui	追	
ǰun(g)	中	17
ka	哈	18
ke	克	

13. This character only appears in the word **kungueri muri* (or: **kungg(u)ori muri*) 'buff-coloured horse'; cf. Manchu *konggoro morin*. On the basis of 或 = hue, and 國 appearing in the same rhyme in the *Dengyun tujing* and elsewhere, one would expect the reading *gue* for 國. On comparison with the Manchu form, however, perhaps *go* is preferable.

14. Cf. the comments for note 11 above.

15. Used to transcribe *hau*, e.g. **hauša* 'paper' (M. *hoošan).

16. Only used to transcribe the Chinese word 香 *xiang* 'incense'.

17. Only used to transcribe the Chinese word 鐘 **ǰung* 'bell'.

18. Cf. comments in notes 11 and 14 above.

ki 其
kia 恰
ko 課
ku 苦
kun(g) 空(孔) 19
-l- 兒
la 剌
lan 藍
lan(g) 郎
le 勒
lei 雷
len(g) 冷
li 力里立利
lian(g) 良
lin 林
lun 倫
ma 麻
man(g) 忙
me 墨
mei 妹
men (?)們 20
men(g) 猛(?) 21
mi 迷
min(g) 命
mo 莫
ne 捏 22
nei 内
neu 耨
ni 備泥你(捏) 22
nia (?)捏 22
nian 念
nie 捏
nio 虐
niu 女
niu 牛 23
no 那 24
nu 奴

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19. Used only in the word discussed in note 13 above.

20. Possibly mun? It only occurs in the word *šišimen da, 'a type of plant', for which I have not been able to find a plausible cognate in Manchu.

21. Possibly mun(g)? Perhaps men(g) is preferable; it is used in the word *menggu 'silver', cf. M. menggun. Note however that Sibe has two forms, meŋuN and muŋuN.

22. This character is also used to transcribe nia, nie and ni. It occurs in the word nie-če *n(i)eče 'level', cf. M, nečen. Whether this character is to be interpreted as nia, nie, ni or ne must to a large degree depend on the Manchu form. I have tended to use nie when in doubt, as this most accurately reflects the transcription.

23. Used only in the word niu-nie-ha *niunieha 'goose', cf. Manchu niongniyaha.

24. NB: not na.

o	斡餓窩	ši	失
-r-	兒	šin	深 26
-s-	思	šo	說
sa	撒	šu	述書
sai	賽	šun	順
san	散	ta	塔(他) 27
san(g)	桑	tai	太
sao	掃	tan(g)	湯
se	塞	te	忒
sen(g)	僧	ti	替提體
so	銷梭索	tiao	跳 28
su	速素	tie	帖
suan	算	to	乇托(他) 29
sun(g)	宋	ton	團
ša	廈沙	tsai	才 30
šan(g)	尚	tse	測
še	舍蛇	tso	撮

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25. Used only in the word suan-ko *suanko(?) 'key'. There does not seem to be a cognate in Manchu for this word.

26. NB. not šen.

27. This character has the "reading pronunciation" to. It is only used in the word for fire, *ta, cf. Manchu tuwa. However, the word 'to look at' is written with 托 , which could only be interpreted as *to, cf. however Manchu tuwa-. The word for 'rough' is written with 麻 , so *ma, M. muwa.

28. Used in the word transcribed tiao-lu-neng-gi, so *tiaoru-nengi 'the day after tomorrow'. Manchu, however, has a short vowel: coro.

29. Cf the comments in note 27 above.

30. Used only to transcribe the Chinese word for tailor, *tsaifung.

tsu	粗	ya	牙(迓)33
tu	秃	yan(g)	羊樣
tui	退 31	ye	夜葉
tun(g)	同通痛	yo	約
u	兀	yu	玉
un	温文 32	yun(g)	容
un(g)	翁 33	ze	子紫 34
wa	襪瓦	že	熱
wan(g)	汪	ži	日
wei	未	žu	入如

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31. Perhaps _tei_? Used in the word tui-fu *_tuifu_ 'crutch, walking stick', cf. M. _teifun_.

32. NB. not _wen_, _weng_.

33. Used only in the word *_yači_ 'careful'. Cf. note 6 above.

34. Used to transcribe Chinese 子 -_zi_.

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CONCLUSION

The *Dengyun tujing* is dated 1606. The transcription used in this vocabulary seems to be considerably earlier than this. The nature of the Chinese transcription lends weight to the supposition that this vocabulary dates from the first half of the sixteenth century.

The general phonological structure of the variety of Chinese used for transcribing this text is fairly clear. Its inadequacy for transcribing accurately gives rise to a number of uncertainties in regard to the correct reconstruction of many words, for example:

(1). The character 捏 is used to transcribe words, of which the Manchu cognates have niya-, niye-, ni- or ne:

nie-ma	*nie[l]ma	cf. M. niyalma 'man'
nie-he	*niehe	cf. M. niyehe 'duck'
nie-lu	*nieru	cf. M. niru 'arrow'
nie-če	*nieče	cf. M. necin 'level'

(2) There are syllables available in -an, -ien, -ang or -iang, but none in -ian. To transcribe Jurchen syllables in -ian (M. -iyan) it was necessary to use Chinese syllables ending in -ien or -iang:

a-dien	*a[k]dien	cf. M. akjan 'lighting'
sa-ha-liang	*sahalian	cf. M. sahaliyan 'black'

(3) Jurchen words ending in a vowel or -n. To transcribe syllables in -n, Chinese syllables in -n or -ng were used more or less indiscriminately. Internally, the -n or -ng was assimilated to the initial consonant of the next syllable, becoming -n- before dentals and finally, -m- before labials and -ng- before velars:

i-lan(g)	*ilan 'three'
den(g)-de	*dende- 'to divide'
an(g)-ba	*amba 'big, great'
an(g)-ha	*angga 'mouth'

Note in the case of *dende- there was no syllable den in Chinese which could have been used.

(4) The character 哈 ha was used to transcribe Jurchen ha, ga or ka:

sa-ha-lian(g)	*sahalian 'black'
du-ha	*duka 'door'
ha-la	*gala- 'to become clear'

(5) Chinese syllables such as la, le, lo were used to transcribe Jurchen syllables la or ra, le or re, lo or ro etc:

ge-le-bi	*gele- 'to fear'
mu-li	*muri 'horse'
di-li	*dili 'anger' (M. jili)
de-le	*dere 'face'

Liquids at the end of a syllable were either noted by transcribing -r- or -l-, or were simply omitted:

o-r-ho	*orho 'grass'
ta-r-kia	*talkia 'lightning'
u-gia	*u[l]gia 'pig' (M. ulgiyan)

Sometimes syllables in -n seem to have been used for the purpose of transcribing Jurchen -l at the end of a syllable:

hon-do-mo	*hondo/holdo mo 'pine tree' (cf. Manchu holdon)
fun-či	*funči/fulči 'cheek' (cf. Manchu fulci)
an-ču	*anču/alču 'gold'

(6) -s- at the end of a syllable was noted by the character .

ta-s-ha	*tasha 'tiger' (M. tasha)

note however:

su-s-ha	*susha 'leg', cf. M. suksaha 'thigh'

(7) Long vowels were not noted. Words which have a long oo in Manchu are transcribed by using Chinese syllables in -ao; I have transcribed these as diphthongs rather than long vowels:

hao-ša *hauša 'paper' (M. hoošan)

Manchu words in oo were not always transcribed in such a way, however:

bo *bo 'house' (M. boo)

mo *mo 'tree' (M. moo)

Other ambiguities and various possible interpretations of a particular transcription are more conveniently discussed in the section on the phonology of Jurchen, or as part of the main text.

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CHAPTER NINE

THE SINO-JURCHEN VOCABULARY OF THE BUREAU OF INTERPRETERS

Explanation of symbols

[A] the text according to the *Awanokuni* manuscript

[C] transcription of the Chinese entry and translation into English

[T] transcription of the Jurchen entry according to the Chinese characters

[*] reconstruction of the Jurchen word or expression

[G] the cognate word in the Bureau of Translators' vocabulary, according to W. Grube, *Die Sprache und Schrift der Jučen* (and the number given in Grube's book)

[K] the cognate word in the Bureau of Translators' vocabulary, according to G.N. Kiyose, *A Study of the Jurchen Language and Script* (the numbers in Kiyose are the same as those of Grube)

[M] the cognate word in standard written Manchu, according to E. Hauer, *Handwörterbuch der Mandschusprache*. J. Norman, *A Concise Manchu-English Lexicon* has also been consulted

[S] the cognate word in modern spoken Manchu (Sibe) according to Yamamoto Kengo, A Classified Dictionary of Spoken Manchu. Where two forms are recorded, they are dialectal varieties; cf. the Introduction of Yamamoto's book for details. In the present work, ĕ has been used for the inverted e (ə) of the original book.

[N] notes on the ent·y, including references to other entries in which basic information on the words constituting that entry may be found

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SECTION ONE - THE SKY

1	[A]	天・阿瓜	
	[C]	tian 'sky, heaven'	
	[T]	a-gua	*<u>agua</u>
	[G]	'a-puh-hah[ka]-i (1)	
	[K]	abkai	
	[M]	abka	
	[S]	'afĕqaa	
	[N]	-i in Grube and Kiyose is a genitive suffix	

2	[A]	雲・秃吉	
	[C]	yun 'cloud'	
	[T]	tu-gi	*<u>tugi</u>
	[G]	t'uh-kih (6)	
	[K]	tugi	
	[M]	tugi	
	[S]	tiuxi	

3	[A]	雨・阿古	
	[C]	yu 'rain'	
	[T]	a-gu	*<u>agu</u>
	[G]	'a-hah[ka] (8)	
	[K]	aga	
	[M]	aga	
	[S]	'ahaa	

4 [A] 雷·阿甸

[C] lei 'thunder'
[T] a-dien *a[k]dien
[G] 'a-tien (7)
[K] akdiyan
[M] akjan
[S] 'ahĕjaN, 'a'ujaN, 'ahĕjuN
[N] The transcription *a[k]dien could equally be *a[k]dian, as there was presumably no phonemic distinction between -ian and -ien. The Manchu form akjan obviously derives from an earlier form *a[k]dian.

5 [A] 日·受温

[C] ri 'sun'
[T] šeu-un *še'un
[G] šeu-wen (20)
[K] šun
[M] šun
[S] s̀un, suN
[N] in Grube, ri is transcribed yih-neng-gi, i.e. *inenggi, which means 'day'. [G] 20 is yin, a mistake for yang.

6 [A] 月·别阿

[C] yue 'moon'
[T] bie-a *bie'a
[G] pih-'a (4)
[K] biya
[M] biya
[S] biaa
[N] the word for 'moon' is generally given in this text as *bie; this word could also be transcribed *bia, but this is departing from the transcription

7	[A]	星・兀失哈	
	[C]	xing 'star'	
	[T]	u-ši-ha	*uši ha
	[G]	woh-ših-hah (12)	
	[K]	ošiha	
	[M]	usiha	
	[S]	'ušihaa	
8	[A]	霜・塞忙吉	
	[C]	shuang 'frost'	
	[T]	se-mang-gi	*semanggi
	[G]	seh-ma-kih (9)	
	[K]	saimagi	
	[M]	no cognate. cf. silenggi 'dew'	
9	[A]	風・額都	
	[C]	feng 'wind'	
	[T]	e-du	*edu
	[G]	'oh-tu-wen (5)	
	[K]	edun	
	[M]	edun	
	[S]	'uduN	
	[N]	the text has 雪, not 風. Cf. 26.	
10	[A]	雹・博虐〔吉〕	
	[C]	bao 'hail'	
	[T]	bo-nio	*bonio
	[G]	puh-nen[nun] (16)	
	[K]	bonon	
	[M]	bono	
	[S]	boni	
	[N]	The *Awanokuni* text has bo-nio-gi (吉); but in entry (99) *bao* is translated as *bonio*; in the *Seikadō* manuscript (as edited by Ishida) this entry is given as *bo-nio*.	

11	[A]	露・失雷	
	[C]	lu 'dew'	
	[T]	ši-lei	*šilei
	[G]	ših-leh-wen (10)	
	[K]	šileun	
	[M]	no cognate. cf. silenggi 'dew'	
	[N]	G. 10 has ših-leh-hoh [hah], but hoh is a mistake for wen	
12	[A]	氣・速董	
	[C]	qi 'breath'	
	[T]	su-dung	*su[k]dun
	[M]	sukdun	
	[S]	suvĕduN, suvuduN	
13	[A]	陰・禿魯兀	
	[C]	yin 'dark'	
	[T]	tu-lu-u	*tulu'u
	[G]	t'uh-lu-wen (27)	
	[K]	tulhun	
	[M]	tulhun	
14	[A]	合天理・阿瓜亦朶羅答哈	
	[C]	he tianli 'in accordance with the principles of heaven'	
	[T]	a-gua-i-do-lo-da-ha	*agua-i doro daha
	[M]	doro 'way'	
	[N]	1-gen-14-48 cf. 110	

15 [A] 晴・哈剌哈

[C] qing 'clear'
[T] ha-la-ha *gala-ha
[G] hah-leh-hah (28)
[K] [abka] garha
[M] gala-
[S] Galĕmĕ
[N] the -ha suffix is the perfective participle form.

16 [A] 霧・塔兒麻吉

[C] wu 'fog'
[T] ta-r-ma-gi *talmagi
[G] t'ah-ma-kih (18)
[K] tamagi
[M] talman
[S] talĕmĕN

17 [A] 煙・尚加

[C] yan 'mist, smoke'
[T] šang-gia *šanggia
[G] šang-kiang (13)
[K] šangiyan
[M] šanggiyan 'smoke, white'
[S] šiaŋĕN 'smoke'

18 [A] 虹・拙勒莫

[C] hong 'rainbow'
[T] ǰue-le-mo *ǰuelemo
[M] no cognate

19 [A] 昏・發兒洪

[C] hun 'dark, dusk'
[T] fa-r-hung *farhun
[G] fah-li-kien (609)
[K] farigiyen
[M] farhûn
[S] farĕhuN

No.	Source	Form	Reconstruction
20	[A]	影・黑兒墨	
	[C]	ying 'shadow'	
	[T]	he-r-me	*helme
	[M]	helmen	
	[S]	xelĕmĕN	
21	[A]	天上・阿瓜得勒	
	[C]	tian shang 'in the sky'	
	[T]	a-gua-de-le	*agua dele
	[N]	1-158	
22	[A]	電・塔兒恰	
	[C]	dian 'lightning'	
	[T]	ta-r-kia	*talkia
	[G]	t'ah-li-kiang (2)	
	[K]	talgiyan	
	[M]	talkiyan	
	[S]	talixiaN	
23	[A]	天下・阿瓜伏職勒	
	[C]	tian xia 'under heaven'	
	[T]	a-gua-fu-ǰi-le	*agua fuǰile
	[G]	fuh-či-leh 'under' (595)	
	[K]	fuǰile	
	[M]	fejile	
	[S]	fejĕrĕxi 'below'	
		fejĕrĕši 'under'	
	[N]	1-23	
24	[A]	天邊・阿瓜者尺	
	[C]	tian bian 'horizon'	
	[T]	a-gua-ǰe-či	*agua ǰeči
	[G]	če-č'e (612)	
	[K]	ǰeče	
	[M]	jecen	
	[S]	jecĕN 'frontier'	
	[N]	1-24	

25 [A] 雪下天冷・亦忙吉秃黑黑阿瓜廈忽魯

[C] xue xia tian leng
'it is snowing, the
weather is cold'

[T] i-mang-gi-tu-he-he
a-gua-ša-hu-lu
*imanggi tuhe-he
agua šahuru

[G] t'uh-woh[wah]-hei (687)
[K] tuwehei
[M] tuhe- 'fall down'
[S] tuxĕmĕ, tuxumĕ
[G] yih-ma-kih (17)
[K] imagi
[M] nimanggi
[S] nimaŋĕ

26 [A] 風似箭・額都揑魯革塞

[C] feng si jian 'the wind is
like an arrow'

[T] e-du-nie-lu-ge-se
*edu nieru gese

[M] gese 'to be like'
[S] gese
[N] 9-580-26

27 [A] 天有霧・阿瓜塔兒麻吉必

[C] tian you wu 'there is fog
in the sky'

[T] a-gua-ta-r-ma-gi-bi
*agua talmagi-bi

[M] talma-
[S] talĕmĕlĕmĕ
[N] the -bi shows this is a
verbal form, corresponding
approximately to the
infinitive 'to be foggy'
1-16-bi

28 [A] 逆天者亡・阿瓜伏荅速黑得不得

[C] ni tian zhe wang ' he who opposes heaven perishes'

[T] a-gua-fu-da-su-he-bu-de *agua fudasuhe de bude

[M] fudasihun 'go against'

[S] fĕdasĕhuN, fĕdašihuN, fudasĕhuN

[N] this is an example of a subordinate clause introduced by the particle de (as, when). For examples of this construction in Manchu, cf. E. Haenisch, Mandschu Grammatik, p. 65
1-28-de-812

29 [A] 月明如晝・別革帖亦能吉革塞

[C] yue ming ru zhou 'the moon is so bright it looks like daytime'

[T] bie-ge-tie-i-neng-gi-ge-se *bie getie inenggi gese

[G] yih-neng-gi (3)

[K] inengi

[M] inenggi 'day'

[S] inĕŋĕ

[N] 6-71-29-26

30 [A] 天要下雪・阿瓜亦忙吉勒塞必

[C] tian yao xia xue 'it's going to snow'

[T] a-gua-i-mang-gi-le-se-bi *agua imanggi-resebi

[N] the form in -resebi is probably the imperfective participle followed by sebi, corresponding to Manchu sembi. It seems to mean 'to be about to... cf. 47, 67
1-9-resebi

31 [A] 天高・阿瓜得

[C] tian gao 'the sky is high'
[T] a-gua-de *agua de
[M] den 'high'
[S] deN
[N] 1-31

32 [A] 天晴・阿瓜哈剌哈

[C] tian qing ' the sky is clear'
[T] a-gua-ha-la-ha *agua gala-ha
[N] 1-15-ha

33 [A] 無雨進朝・阿古阿誇尺斡兒多朶深奴

[C] wu yu jin chao 'if there is no rain, go to court'
[T] a-gu-a-kua-či-o-r-do-do-šin-nu *agu akua-či ordo došinu
[M] dosi- 'go in, enter'
[S] diošimĕ
[N] the form in -nu is imperative, cf. Manchu dosinu
the form in -či is conditional.
akua is a negative form (cf. Manchu akû)
In the Seikadō text, there are two -o- between the -či- and the -r-, but not in the Awanokuni text, which is obviously correct.
3-neg-cond-547-33

34 [A] 天陰・阿瓜秃魯兀

[C] tian yin 'the sky is dark'
[T] a-gua-tu-lu-lu *agua tulu'u
[N] 1-13

35 [A] 天晓·阿瓜革兒克

[C] tian xiao 'day breaks'
[T] a-gua-ge-r-ke *agua gerke
[M] gere- 'to break' of day
[S] gerěmě
[N] the form in -ke is an irregular form of the perfective participle
1-35

36 [A] 天氣熱·阿瓜哈魯

[C] tianqi re 'the weather is hot'
[T] a-gua-ha-lu *agua halu
[N] in 276 below, 'hot' is given as *halu'u
1-276

37 [A] 天上有雲·阿瓜得勒禿吉必

[C] tian shang you yun 'there are clouds in the sky'
[T] a-gua-de-le-tu-gi-bi *agua dele tugi-bi
[N] on -bi, cf. the comments under 27 above
1-21-2-bi

38 [A] 天晚·阿瓜樣的哈

[C] tian wan 'it's late'
[T] a-gua-yang-di-ha *agua yamdi-ha
[N] 1-275-ha

39 [A] 天旱·阿瓜夏力哈

[C] tian han 'the weather is dry'
[T] a-gua-hia-li-ha *agua hiari-ha
[M] cf. hiyaribu- 'to wither up from a drought'
[N] 1-39-ha

40 [A] 狂風大有塵・昂八額都不剌其必

[C] kuang feng da you chen
'when the wind is strong,
[it raises] a lot of dust

[T] ang-ba-e-du-bu-la-ki-bi *amba edu buraki-bi

[N] 1153-26-145-bi

41 [A] 祭天・阿瓜珠黑

[C] ji tian 'to sacrifice
to heaven'

[T] a-gua-ǰu-he *agua ǰuhe

[M] juge- 'to offer sacrifices
to the Big Dipper at night'

[N] 1-41

42 [A] 天知・阿瓜撒剌

[C] tian zhi 'heaven knows'

[T] a-gua-sa-la *agua sa-ra

[G] sah-hi (353)

[K] sahi

[M] sa-

[S] samě

[N] the -ra is a sign of
the imperfective
participle.
1-42

43 [A] 綵雲・哈尺禿吉

[C] cai yun 'multicoloured
clouds'

[T] ha-či-tu-gi *hači tugi

[M] hacin 'kind, sort'
hacingga 'kinds of,
various, different'

[S] haciN, haciŋě

[N] 43-2

44 [A] 敬天・阿瓜禿其

[C] jing tian 'respect heaven'

[T] a-gua-tu-ki *agua tuki

[N] 1-777

45 [A] 雲遮・禿吉或的黒

[C] yun zhe 'clouds cover [the sky]' — *tugi huedi-he

[N] 2-124-he

46 [A] 雲開・禿吉内黒

[C] yun kai 'clouds disperse'

[T] tu-gi-nei-he — *tugi nei-he

[M] nei- 'to open'

[S] limĕ

[N] 2-46-he

47 [A] 天要下雨・阿瓜阿古勒塞必

[C] tian yao xia yu 'it's going to rain'

[T] a-gua-a-gu-le-se-bi — *agua agu-resebi

[N] The Awanokuni text has

欲 yu for 要 yao

in the Chinese entry.
1-3-resebi

48 [A] 順天者昌・阿瓜荅哈哈得過兒迷

[C] shun tian zhe chang 'he who obeys heaven prospers'

[T] a-gua-da-ha-ha-de go-r-mi — *agua daha-ha de golmi

[G] t'ah-hah 'be obedient'

[K] taha

[M] daha 'to follow, to be obedient'

[S] dahĕmĕ

[N] 1-48-ha-de-149

49 [A] 日落・受温禿黒黒

[C] ri luo 'the sun sets'

[T] šeu-un-tu-he-he — *še'un tuhe-he

[N] 5-25-he

50 [A] 日出・受温禿提黑

[C] ri chu 'the sun rises'
[T] šeu-un-tu-ti-he *še'un tuti-he
[G] t'uh-t'i-mei (25)
[K] tutimei
[M] tuci-
[S] tiucimĕ
[N] 5-50-he

51 [A] 日短・受温佛活羅

[C] ri duan '[the time of] the sun is short'
[T] šeu-un-fo-ho-lo *še'un foholo
[N] 5-150

52 [A] 日長・受温過迷

[C] ri chang '[the time of] the sun is long
[T] šeu-un-go-mi *še'un go[l]mi
[N] 5-149

53 [A] 月落時進朝・別禿黑勒額力斡兒多朶深奴

[C] yue luo shi jin chao 'attend court when the moon has set'
[T] bie-tu-he-le-e-ri o-r-do-do-šin-nu *bie tuhe-re eri ordo doši-nu
[N] 6-25-re-271-547-33

54 [A] 天氣冷・阿瓜廈忽魯

[C] tianqi leng 'the weather is cold'
[T] a-gua-ša-hu-lu *agua šahuru
[N] 1-277
cf. 25 above

55 [A] 日斜・受温迷灼

[C] ri xie '[the rays of] the sun [are] slanting
[T] šeu-un-mi-ǰo *še'un miǰo
[N] cf. Manchu miošoro- 'to become crooked or bent, to become askew' 5-55

56 [A] 日中・受温亦能吉佛

[C] ri zhong 'the sun is at its highest'
[T] šeu-un-i-neng-gi-fo *še'un inenggi fo
[G] fuh-wan-to 'time' (81)
[K] fondo
[M] fon
[S] foN
[N] the -to (-do) in G. and K. 81 is a locative suffix. The word fo(n) would derive from a Jin form *po(n), which appears to be a borrowing from Khitan.

57 [A] 日影・受温黑兒墨

[C] ri ying 'shadow of the sun'
[T] šeu-un-he-r-me *še'un helme
[N] 5-20

58 [A] 日高・受温得

[C] ri gao 'the sun is high'
[T] šeu-un-de *še'un de
[N] 5-31

59 [A] 天起風・阿瓜額都得得黑

[C] tianqi feng 'it's getting windy'
[T] a-gua-e-du-de-de-he *agua edu de[k]de-he
[N] 1-26-113-he

60 [A] 星滿天・兀失哈阿瓜劄魯

[C] xing man tian 'stars fill the sky'

[T] u-ši-ha-a-gua-ǰa-lu *ušiha agua ǰalu

[N] 7-1-65

61 [A] 雲開日出・禿吉内黑受温禿提黑

[C] yun kai ri chu 'the clouds disperse and the sun comes out'

[T] tu-gi-nei-he-šeu-un tu-ti-he *tugi nei-he, še'un tuti-he

[N] 2-46-he-5-50-he

62 [A] 日照・受温受出哈

[C] ri zhao 'the sun shines'

[T] šeu-un-šeu-cu-ha *še'un še'ucu-ha

[N] there does not seem to be a cognate for se'uču- in Manchu. It is derived from še'un.
5-62-ha

63 [A] 月出・别禿提黑

[C] yue chu 'the moon has risen'

[T] bie-tu-ti-he *bie tuti-he

[N] the past participle form of tuti- in Manchu ends in -ke (tucike), as does the past participle of tuhe- (tuheke). However, as the transcription could have indicated -ke but has still used -he in such words, I have retained this form in the reconstruction.
6-50-he

64 [A] 月落・别秃黑黑

[C] yue luo 'the moon has set'
[T] bie-tu-he-he *bie tuhe-he
[N] 6-25-he

65 [A] 月满・别劄剌哈

[C] yue man 'the moon is full"
[T] bie-ǰa-la-ha *bie ǰala-ha
[G] čah-lu-hah (726)
[K] ǰaluha
[M] jalu-
[S] jaluu
[N] 6-65-ha

66 [A] 雲霧满山・秃吉塔兒麻吉阿力劄魯

[C] yun wu man shan 'clouds and mists fill the mountains'
[T] tu-gi-ta-r-ma-gi a-li-ǰa-lu *tugi talmagi ali ǰalu
[N] 2-16-130-65

67 [A] 密雲欲雨・秃吉兀者阿古勒塞必

[C] mi yun yu yu 'the clouds are dense - it's about to rain'
[T] tu-gi-u-ǰe-a-gu-le-se-bi *tugi uǰe agu--resebi
[G] wuh-če 'heavy' (396,699)
[K] uǰee
[M] ujen
[S] 'ujěN
[N] 2-67-3-resebi

68 [A] 月圓・别木力額

[C] yue yuan 'the moon is round'
[T] bie-mu-li-e *bie muli'e
[M] muheliyen 'round'
[S] muxěliN, muxuliN
[N] 6-68

69 [A] 月缺・別額測

[C] yue que 'the moon is waning'

[T] bie-e-tse *bie etse

[M] cf. edele- 'to wane'

[N] 6-69

70 [A] 月斜・別迷灼

[C] yue xie 'the [rays of the moon are slanting'

[T] bie-mi-ǰo *bie miǰo

[N] 6-55

71 [A] 月明・別革帖

[C] yue ming 'the moon is bright'

[T] bie-ge-tie *bie getie

[G] cf. ken-kien 'bright'(608)

[K] gengiyen

[M] cf. genggiyen 'bright', getuken 'clear, distinct'

[S] giŋiN 'light-coloured, bright-coloured', getĕxukĕN 'distinct'

[N] 6-71

72 [A] 連日有雨・亦能吉閙阿古必

[C] lian ri you yu 'there is rain day after day'

[T] i-neng-gi-nao(?)-a-gu-bi *inenggi nao agu-bi

[M] no cognate for *nao. H. Franke suggests that 閙 nao might be a mistake for 闌 lan, and *inenggilan a previously unrecorded form parallel with written Manchu biyalame 'months long, for months on end'.

73 [A] 雷響・阿甸棍必

[C] lei xiang 'thunder roars'
[T] a-dien-gun-bi *a[k]dien gu-mbi
[M] guwe- 'to sound, resound'
[N] 4-73-mbi

74 [A] 月黑・别發兒洪

[C] yue hei 'the moon is dark'
[T] bie-fa-r-hung *bie farhun
[N] 6-19

75 [A] 雷打了・阿甸都黑

[C] lei da-le 'there has been a thunderclap'
[T] a-dien-du-he *a[k]dien du-he
[N] 4-810-he

76 [A] 月影・别黑兒墨

[C] yue ying 'shadow of the moon'
[T] bie-he-r-me *bie helme
[N] 6-20

77 [A] 月蝕・别者克

[C] yue shi 'eclipse of the moon'
[T] bie-ǰe-ke *bie ǰe-ke
[M] biya je-
[S] biaa jemě
[N] cf. 1017 ǰe- 'to eat'. The -ke is an irregular past participle form, cf. Manchu jeke

78 [A] 昨夜下雨・失塞多博力阿古哈

[C] zuo ye xia yu 'last night it rained'
[T] ši-se-do-bo-li-a-gu-ha *ši[k]se dobori agu-ha
[N] 280-273-3-ha

79 [A] 月照・別受出哈

[C] yue zhao 'the moon is shining'
[T] bie-šeu-ču-ha — *bie šeuču-ha
[N] 6-62-ha

80 [A] 月盡・別餓的哈

[C] yue jin 'the moon has waned'
[T] bie-o-di-ha — *bie odi-ha
[M] waji- 'to finish'
[S] vajěmě, vajimě
[N] 6-80-ha

81 [A] 有雨免朝・阿古尺斡兒多朶深荅誇

[C] you yu mian chao 'if there is rain, it is not necessary to go to court
[T] a-gu-či-o-r-do do-šin-da-kua — *agu-či ordo došindakua
[N] 3-či-547-33-kua (neg.)

82 [A] 雨不住・阿古翁得誇

[C] yu buzhu 'the rain won't stop'
[T] a-gu-ung-de-kua — *agu unde-kua
[N] 3-93

83 [A] 星多・兀失哈昂八剌

[C] xing duo 'there are many stars'
[T] u-ši-ha-ang-ba-la — *ušiha ambala
[G] 'an-pan-lah (668, 724)
[K] amban
[M] amba
[N] 7-83

84 [A] 星稀・兀失哈塞力

[C] xing xi 'stars are rare'
[T] u-ši-ha-se-li *uših seri
[M] seri 'rare'
[N] 7-84

85 [A] 星少・兀失哈我鎖

[C] xing shao 'stars are few'
[T] u-ši-ha-o-so *uših oso
[G] woh[wah]suh-wan (669)
[K] oson
[M] osohon
[N] 7-85

86 [A] 風息・額都納哈哈

[C] feng xi 'the wind has ceased'
[T] e-du-na-ha-ha *edu naka-ha
[M] naka- to cease, give up
[S] naqĕmĕ
[N] 26-86-ha

87 [A] 星落・兀失哈禿黑黑

[C] xing luo 'stars have fallen'
[T] u-ši-ha-tu-he-he *uših tuhe-he
[N] 7-25-he

88 [A] 大風・昂八額都

[C] da feng 'big wind'
[T] ang-ba-e-du *amba edu
[N] 1153-26

89 [A] 雷霹・阿甸都必

[C] lei pi 'thunderclap'
[T] a-dien-du-bi *a[k]dien du-bi
[N] 4-810-bi cf. 75

90	[A]	大雨・昂八阿古	
	[C]	da yu 'big rain'	
	[T]	ang-ba-a-gu	*amba agu
	[N]	1153-3	
91	[A]	春風・捏捏里額都	
	[C]	chun feng 'spring wind'	
	[T]	nie-nie-li-e-du	*nienieri edu
	[N]	265-26	
92	[A]	風吹・額都伏冷必	
	[C]	feng chui 'the wind blows'	
	[T]	e-du-fu-leng-bi	*edu fule-mbi
	[M]	fulgiye- 'to blow'	
	[S]	filiximě	
93	[A]	雨住・阿古翁苦	
	[C]	yu zhu 'the rain stops'	
	[T]	a-gu-ung-ku	*agu ungku
	[N]	cf. 82 undekua 3-82	
94	[A]	風來・額都的必	
	[C]	feng lai 'the wind comes'	
	[T]	e-du-di-bi	*edu di-bi
	[N]	26-758-bi	
95	[A]	風冷・額都廈忽魯	
	[C]	feng leng 'the wind is cold'	
	[T]	e-du-ša-hu-ru	*edu šahuru
	[N]	26-277	

96	[A]	無雨・阿古阿誇	
	[C]	wu yu 'there is no rain'	
	[T]	a-gu-a-gua	*agu akua
	[M]	cf. akû 'to be non-existent'; neg. suffix	
	[S]	cf. 'aqu	
	[N]	3-96	
97	[A]	好風・賽因額都	
	[C]	hao feng 'good wind'	
	[T]	sai-in-e-du	*sain edu
	[N]	this word could also be transcribed sayin or sai'in 694-26	
98	[A]	好雨・賽因阿古	
	[C]	hao yu 'good rain'	
	[T]	sai-in-a-gu	*sain agu
	[N]	694-3	
99	[A]	雹下・博虐秃黑必	
	[C]	bao xia 'it's hailing'	
	[T]	bo-nio-tu-he-bi	*bonio tuhe-bi
	[N]	10-25-bi	
100	[A]	小雨・阿沙阿古	
	[C]	xiao yu 'small rain'	
	[T]	a-ša-a-gu	*aš[h]a agu
	[N]	1154-3	
101	[A]	有雨・阿古必	
	[C]	you yu 'it is raining'	
	[T]	a-gu-bi	*agu-bi
	[N]	3-bi	

102 [A] 霧散・塔兒麻吉必黑

[C] wu san 'the fog has dispersed'
[T] ta-r-ma-gi-nei-he *talmagi nei-he
[N] 16-46-he

103 [A] 雪下・亦忙吉禿黑必

[C] xia xue 'it is snowing'
[T] i-mang-gi-tu-he-bi *imanggi tuhe-bi
[N] 9-25-bi

104 [A] 煙多・尚加昂八剌

[C] yan duo 'much mist'
[T] šang-gia-ang-ba-la *šanggia ambala
[N] 17-83

105 [A] 露乾・失雷餓羅活

[C] lu gan 'the dew has dried up'
[T] ši-lei-o-lo-ho *šilei oloho
[N] 11-235

106 [A] 日蝕・受温者克

[C] ri shi 'eclipse of the sun'
[T] šeu'un-je-ke *še'un je-ke
[N] 5-77

107 [A] 露濕・失雷兀失黑

[C] lu shi 'the dew is wet'
[T] ši-lei-u-ši-he *šilei ušihe
[M] usihi 'to get wet'
[S] 'ušixě 'wet'
[N] 12-107

108 [A] 煙出・尚加禿提黑

[C] yan chu 'mist has risen'
[T] šang-gia-tu-ti-he *šanggia tuti-he
[N] 17-50-he

109 [A] 煙息・尚加納哈哈

[C] yan xi 'the mist has disappeared'
[T] šang-gia-na-ha-ha *šanggia naka-ha
[N] 17-86-ha

110 [A] 天理・阿瓜荅哈

[C] tian li 'principles of heaven'
[T] a-gua-da-ha *agua daha
[N] the Jurchen means 'to follow Heaven'
1-48

111 [A] 冰・珠黑

[C] bing 'ice'
[T] ǰu-he *ǰuhe
[G] ču-hei (15)
[K] ǰuhe
[M] juhe
[S] juxee, juxuu

112 [A] 明星・革帖兀失哈

[C] ming xing 'bright star'
[T] ge-tie-u-ši-ha *getie uširha
[N] 71-7

113 [A] 風起・額都得得黑

[C] feng qi 'a wind has risen'
[T] e-du-de-de-he *edu de[k]de-he
[G] t'eh-ye-mei (392)
[K] teyemei
[M] dekde- 'to float, to rise'
[S] dexĕdĕmĕ
[N] 26-113-he

114 [A] 風響・額都混必

[C] feng xiang 'the wind is howling'

[T] e-du-gun-bi *edu gu-mbi

[N] 26-73-mbi

115 [A] 雪薄・亦忙吉捏克葉

[C] xue bao 'the snow is thin'

[T] i-mang-gi-nie-ke-ye *imanggi neke[l]ie

[N] 9-152

116 [A] 雪大・亦忙吉昂八

[C] xue da 'there is a lot of snow'

[T] i-mang-gi-ang-ba *imanggi amba

[N] 9-1153

117 [A] 雪厚・亦忙吉郎的剌迷

[C] xue hou 'the snow is thick'

[T] i-mang-gi-di-la-mi *imanggi dirami

[N] In the Seikadō manuscript, there is 郎 -lang- between the -gi- and the -di-, but this is not there in the Awanokuni ms., and should be omitted.

118 [A] 雪消・亦忙吉翁克

[C] xue xiao 'the snow has melted'

[T] i-mang-gi-ung-ke *imanggi ungke

[M] we- 'to melt', pp. wengke

[N] this may be the same word as in 82 and 93
9-118

119 [A] 北斗星・納荅兀失哈

[C] bei dou xing 'The Dipper'
[T] na-da-u-ši-ha *nada ušiha
[M] nadan usiha
[S] naděN 'ušihaa
[N] lit. 'seven stars'
1115-7

120 [A] 霧收・塔兒麻吉黑忒黑

[C] wu shou 'the fog has receded'
[T] ta-r-ma-gi-he-te-he *talmagi hete-he
[M] hete- 'to fold, to tuck up, to recede (of fog)
[S] xetěmě
[N] 16-120-he

121 [A] 煙起・尚加得得黑

[C] yan qi 'the mist has risen'
[T] šang-gia-de-de-he *šanggia de[k]de-he
[N] 17-223-he

122 [A] 煙散・尚加内黑

[C] yan san 'the mist has dispersed'
[T] šang-gia-nei-he *šanggia nei-he
[N] 17-46-he

123 [A] 天河・阿瓜亦必剌

[C] tian he 'the Milky Way'
[T] a-gua-i-bi-la *agua-i bira
[N] 1-i (gen.)-137

124 [A] 煙罩・尚加或的黑

[C] yan zhao 'the mist has covered [...]'
[T] šang-gia-hue-di-he *šanggia huedi-he
[M] huweje- 'to screen off, to cover'
[N] 17-124-he

125 [A] 煙收・尚加黑忒黑

[C] yan shou 'the mist has receded'

[T] šang-gia-he-te-he — *šanggia hete-he

[N] 17-120-he

126 [A] 水凍・木克革提黑

[C] shui dong 'the water has frozen'

[T] mu-ke-ge-ti-he — *muke geti-he

[G] koh-t'i-leh (96)

[K] getile

[M] gece- 'to freeze'

[S] gecěmě

[N] 131-126-he

127 [A] 斗・納荅

[C] dou 'The Dipper"

[T] na-da [------] — *nada [ušiha]

[N] cf. 119. It would seem that ušiha has been mistakenly omitted from this entry

128 [A] 月上進朝・别得得黑得斡兒多朶深奴

[C] yue shang jin chao 'when the moon rises, go into the court'

[T] bie-de-de-he de-o-r-do-do-šin-nu — *bie de[k]de-he de ordo došinu

[N] 6-113-he-de-547-33

SECTION TWO - GEOGRAPHY

129 [A] 江・兀剌

[C] jiang 'river'
[T] u-la *ula
[G] wuh-lah (49)
[K] ula
[M] ula
[S] 'ulaa
[N] cf. bira (137) below; ula is a large river, bira a smaller river.

130 [A] 山・阿力

[C] shan 'mountain'
[T] a-li *ali
[G] 'a-li-yin (39)
[K] alin
[M] alin
[S] 'aliN

131 [A] 水・木克

[C] shui 'water'
[T] mu-ke *muke
[G] muh (51)
[K] mu
[M] muke
[S] mukee, mukuu

132 [A] 石・兀黑

[C] shi 'stone'
[T] u-he *uhe
[G] woh-hei (52)
[K] wehe
[M] wehe
[S] vehee

133	[A]	路・住	
	[C]	lu 'road'	
	[T]	ǰu	*ǰu
	[G]	ču-wuh (57)	
	[K]	ǰugu	
	[M]	jugûn	
	[S]	johĕN	
134	[A]	井・忽提	
	[C]	jing 'well' (n.)	
	[T]	hu-ti	*huti
	[G]	hi-ših (56)	
	[K]	hiši	
	[M]	hûcin	
	[S]	qociN	
135	[A]	墻・發的剌	
	[C]	qiang 'wall'	
	[T]	fa-di-la	*fadira
	[G]	fah-tah-'an (64)	
	[K]	fadan	
	[M]	fajiran	
	[S]	fajĕrĕhĕN	
136	[A]	城・黑徹	
	[C]	cheng 'city wall'	
	[T]	he-če	*heče
	[G]	hei-č'e-ni (33)	
	[K]	hečeni	
	[M]	hecen	
	[S]	kecĕN	
	[N]	the -ni in G. and K. is a gen. suffix	
137	[A]	河・必剌	
	[C]	he 'river'	
	[T]	bi-la	*bira
	[G]	pih-'a (40)	
	[K]	bira	
	[M]	bira	
	[S]	biraa	

138 [A] 海·墨得

[C] hai 'sea'
[T] me-de *mede
[G] meh-t'eh-'oh-lin (46)
[K] meterin
[M] mederi
[S] mederi, muduri

139 [A] 地·納

[C] di 'land'
[T] na *na
[G] nah (37)
[M] na
[S] naa

140 [A] 土·伯和

[C] tu 'earth'
[T] be-ho *beho
[G] puh-huo (38)
[K] boiho
[M] boihon
[S] biohěN, biohuN

141 [A] 田·兀失

[C] tian 'field'
[T] u-ši *uši
[G] wu-ših-yin (50)
[K] ušin
[M] usin
[S] 'ušiN

142 [A] 橋·忽伏倫

[C] qiao 'bridge'
[T] hu-fu-lun *hufurun
[M] no cognate
[S] cf. kurěvě, kuruvu
[N] the Chinese transcription could also represent a form *hufulun; I have opted for the form with -r- on the basis of the Sibe forms

143 [A] 泉水・舍亦木克

[C] quanshui 'spring water'
[T] še-i-mu-ke *še-i muke
[N] 233-i-131

144 [A] 沙・灼兒窩

[C] sha 'sand'
[T] ǰo-r-o *ǰoro
[M] no cognate. cf. šurga 'snow blown by the wind; blowing sand'. The transcription is unusual for a form *ǰoro (for which one would have expected ǰo-lo); perhaps we have here a form like *ǰor[ɣ]o

145 [A] 塵・不剌其

[C] chen 'dust'
[T] bu-la-ki *buraki
[G] puh-leh-k'i (59)
[K] bureki
[M] buraki
[N] the form given in Kiyose is dureki, but this is an obvious misprint

146 [A] 灰・伏冷吉

[C] hui 'ash'
[T] fu-leng-gi *fulenggi
[G] fuh-leh-kih (65)
[K] fulegi
[M] fulenggi
[S] filiŋi

147 [A] 淺・迷察

[C] qian 'shallow'
[T] mi-ča *miča
[M] micihiyan
[S] micaN, miciaN

148	[A]	近・劄哈剌	
	[C]	jin 'close'	
	[T]	ǰa-ha-la	*ǰakara
	[M]	no cognate. Cf. jakan 'just now, not long, recently'	
	[S]	cf. jai 'next, following'	
	[N]	in the absence of an obvious cognate in M or S, it is impossible to decide whether the second syllable should be ha, ka or ga, or the third syllable ra or la	

149	[A]	長・過迷	
	[C]	chang 'long'	
	[T]	go-mi	*go[l]mi
	[G]	kuo-mi-kih (690)	
	[K]	golmigi	
	[M]	golmin	
	[S]	GolěmiN	

150	[A]	短・佛活羅	
	[C]	duan 'short'	
	[T]	fo-ho-lo	*foholo
	[G]	fuh-huo-lo (691)	
	[K]	foholo	
	[M]	foholon	
	[S]	fiohělěN, fiohuluN	

151	[A]	厚・的剌迷	
	[C]	hou 'thick'	
	[T]	di-la-mi	*dirami
	[G]	tih-lah-mei	
	[K]	diramei	
	[M]	jiramin	
	[S]	jiramě	

152	[A]	薄・揑克葉	
	[C]	bao 'thin'	
	[T]	nie-ke-ye	*neke[l]ie*
	[G]	nan-k'oh-hong (693)	
	[K]	nankehun	
	[M]	nekeliyen	
	[S]	niNkěN, niNkiN	
	[N]	it would be possible on the basis of the Chinese transcription to reconstruct *nie* for the first syllable of this word; I have opted for **ne-* on the basis of Manchu	
153	[A]	深・說迷	
	[C]	shen 'deep'	
	[T]	šo-mi	*šomi*
	[G]	šu-mi-kih (695)	
	[K]	šumigi	
	[M]	šumin	
	[S]	šumiN, sumiN	
154	[A]	村・哈厦	
	[C]	cun 'village'	
	[T]	ha-ša	*gaša*
	[G]	hah-ša (42)	
	[K]	gaša	
	[M]	gašan	
	[S]	gašěN 'countryside'	
155	[A]	遠・過羅	
	[C]	yuan 'far'	
	[T]	go-lo	*goro*
	[G]	kuo-lo-woh (701)	
	[K]	goroo	
	[M]	goro	
	[S]	Gorě	

156 [A] 山低・阿力不提

[C] shan di 'the mountain is low'

[T] a-li-bu-ti — *ali buti

[M] cf. buten 'the foot of a mountain'

[N] cf. 162
130-156

157 [A] 山高・阿力提

[C] shan gao 'the mountain is high'

[T] a-li-de — *ali de

[N] 130-31

158 [A] 山上・阿力得勒

[C] shan shang 'on the mountain'

[T] a-li-de-le — *ali dele

[M] dele 'on top of'

[N] 130-158

159 [A] 山下・阿力襪革得

[C] shan xia 'under the mountain'

[T] a-li-wa-ge-de — *ali wa[r]ge-de

[M] cf. wargi 'under'

[N] -de is loc. suffix
130-159

160 [A] 山深・阿力說迷

[C] shan shen 'the mountain is deep'

[T] a-li-šo-mi — *ali šomi

[N] 130-153

161 [A] 山中・阿力都林八

[C] shan zhong 'in the middle of the mountain'
[T] a-li-du-lin-ba *ali dulimba
[N] 130-1148

162 [A] 山脚・阿力伯帖

[C] shan jiao 'foot of the mountain'
[T] a-li-be-tie *ali betie
[N] cf. 156
130-889

163 [A] 山頂・阿力寧谷

[C] shan ding 'peak of the mountain'
[T] a-li-ning-gu *ali ninggu
[M] ninggu 'on top of, over, above'
[S] nuŋuu, niuŋuu, niŋuu
[N] 130-163

164 [A] 水深・木克説迷

[C] shui shen 'the water is deep'
[T] mu-ke-šo-mi *muke šomi
[N] 131-154

165 [A] 山邊・阿力者尺

[C] shan bian 'side of the mountain'
[T] a-li-ǰe-če *ali ǰeče

[N] 130-24

166 [A] 水清・木克革帖

[C] shui qing 'the water is clear'
[T] mu-ke-ge-tie *muke getie
[N] 131-72

167 [A] 水淺・木克迷察

[C] shui qian 'the water is shallow'

[T] mu-ke-mi-ča *muke miča

[N] 131-148

168 [A] 水漲・木克必撒哈

[C] shui zhang 'the water has risen'

[T] mu-ke-bi-sa-ha *muke bisa-ha

[M] bisa- 'to overflow, to flood'

[S] bisaN 'flood'

[N] 131-168-ha

169 [A] 水渾・木克發哈剌

[C] shui hun 'the water is muddy'

[T] mu-ke-fa-ha-la *muke fahala

[M] fahala 'muddy, turbid'

[N] 131-169

170 [A] 水落・木克納哈哈

[C] shui luo 'the water has fallen'

[T] mu-ke-na-ha-ha *muke naka-ha

[N] 131-87-ha

171 [A] 水出・木克秃提黑

[C] shui chu 'water has come out'

[T] mu-ke-tu-ti-he *muke tuti-he

[N] 131-51-he

172 [A] 水寬・木克我撮

[C] shui kuan 'the water is wide'

[T] mu-ke-o-tso *muke o[n]tso

[M] onco 'wide'

[N] 131-172

173	[A]	青山・念加阿力	
	[C]	qing shan 'green mountain'	
	[T]	nien-gia-a-li	*niengia ali
	[N]	1099-130	
174	[A]	水流・木克額因必	
	[C]	shui liu 'water flows'	
	[T]	mu-ke-e-in-bi	*muke e'i-mbi
	[M]	eye- 'to flow'	
	[S]	'e'ime	
	[N]	this could be written *eyi-mbi. 131-174-mbi	
175	[A]	水渰了田・木克兀失兀剌哈	
	[C]	shui yan-le tian 'water has submerged the fields'	
	[T]	mu-ke-u-ši-u-la-ha	*muke uši ul[h]a-ha
	[M]	ulga- (old form ulha-) 'to wet, to dampen, to dip in liquid'	
	[N]	131-141-175-ha	
176	[A]	水渰了城・木克黑徹兀剌哈	
	[C]	shui yan-le cheng 'water has submerged the city walls'	
	[T]	mu-ke-he-če-u-la-ha	*muke heče ul[h]a-ha
	[N]	131-136-176-ha	
177	[A]	江心・兀剌都林八	
	[C]	jiang xin 'in the middle [lit. 'heart'] of the river'	
	[T]	u-la-du-lin-ba	*ula dulimba
	[N]	129-1148	

178 [A] 江邊・兀剌者尺

[C] jiang bian 'the side of the river'

[T] u-la-ǰe-či *ula ǰeči

[N] 129-24

179 [A] 河濶・必剌我撮

[C] he kuo 'the river is wide'

[T] bi-la-o-tso *bira o[n]tso

[N] 137-172

180 [A] 河窄・必剌亦塞洪

[C] he zhai 'the river is narrow'

[T] bi-la-i-se-hung *bira isehun

[M] isheliyen 'narrow'

[N] 137-180

181 [A] 大河・昂八必剌

[C] da he 'big river'

[T] ang-ba-bi-la *amba bira

[N] 1153-137

182 [A] 粗沙・麻灼兒窩

[C] cu sha 'rough sand'

[T] ma-ǰo-r-o *ma ǰoro

[G] ma-rh (671)

[K] mar

[M] muwa

[N] 182-144

183 [A] 江濶・兀剌我撮

[C] jiang kuo 'the river is wide'

[T] u-la-o-tso *ula o[n]tso

[N] 129-179

184 [A] 江窄・兀剌亦塞洪

[C] jiang zhai 'the river is narrow'

[T] u-la-i-se-hung *ula isehun

[N] 129-180

185 [A] 小河・阿沙必剌

[C] xiao he 'small river'

[T] a-š a-bi-la *aš(h)a bira

[N] 1154-137

186 [A] 大江・昂八兀剌

[C] da jiang 'big river'

[T] ang-ba-u-la *amba ula

[N] 1153-129

187 [A] 細沙・納兒洪灼兒斡

[C] xi sha 'fine sand'

[T] na-r-hung-ǰo-r-o *narhun ǰoro

[G] nah-rh-hung (672)

[K] narhun

[M] narhûn

[S] narĕhuN

[N] 187-144

188 [A] 大石・昂八兀黑

[C] da shi 'big stone'

[T] ang-ba-u-he *amba uhe

[N] 1153-132

189 [A] 碎石・不牙兀黑

[C] sui shi 'broken stones'

[T] bu-ya-u-he *buya uhe

[M] buya 'small,scant'

[S] buyaa 'petty'

[N] 189-132

190 [A] 石橋・兀黑忽伏倫

[C] shi qiao 'stone bridge'
[T] u-he-hu-fu-lun *uhe hufurun
[N] 132-142

191 [A] 板橋・兀忒忽伏倫

[C] ban qiao 'bridge made of boards'
[T] u-te-hu-fu-lun *u[n]te hufurun
[N] 546-142

192 [A] 新橋・亦車忽伏倫

[C] xin qiao 'new bridge'
[T] i-če-hu-fu-lun *iče hufurun
[G] yih-č'e-kih (626,666)
[K] ičegi
[M] ice
[S] 'icee
[N] 192-142

193 [A] 石路・兀黑住

[C] shi lu 'stone road'
[T] u-he-ǰu *uhe ǰu
[N] 132-133

194 [A] 石沙・兀黑灼兒窩

[C] shi sha 'stones [and] sand'
[T] u-he-ǰo-r-o *uhe ǰoro
[N] 132-144

195 [A] 舊橋・佛忽伏倫

[C] jiu qiao 'old bridge'
[T] fo-hu-fu-lun *fo hufurun
[G] fuh-'oh-yin (667)
[K] fuwei
[M] fe
[S] fee
[N] 195-142

196 [A] 路近・住汗尺

[C] lu jin 'the road is close'
[T] ǰu-han-či *ǰu hanči
[M] hanci 'near'
[S] haNci
[N] 133-196

197 [A] 大路・昂八住

[C] da lu 'big road'
[T] ang-ba-ǰu *amba ǰu
[N] 1153-133

198 [A] 過橋・忽伏倫都勒克

[C] guo qiao 'crossed over the bridge'
[T] hu-fu-lun-du-le-ke *hufurun dule-ke
[M] dule- 'to go by, to pass through'
[S] dulĕmĕ, dulumĕ
[N] 198-142-ke

199 [A] 渡舡・的哈奪文必

[C] du jiang 'to cross a river by boat'
[T] di-ha-do-un-bi *diha do'u-mbi
[M] doo- 'to cross over'
[S] da'ume
[N] 614-228-mbi

200 [A] 開田・兀失内必

[C] kai tian 'to open up the fields'
[T] u-ši-nei-bi *uši nei-bi
[N] 141-46-bi

201 [A] 走路・住得伏倫必

[C] zou lu 'to walk along the road'

[T] ǰu-de-fu-lun(lin)-bi — *ǰu-de fulu-mbi (fuli-mbi?)

[M] feliye- 'to walk'

[N] -de is a sign of the locative
The Awanokuni text has 倫 -lun- here, the Seikadō text 林 -lin-.
It would seem that -lin- is correct, cf. 207 *fuli-

202 [A] 分田・兀失登得必

[C] fen tian 'to divide a field'

[T] u-ši-deng-de-bi — *uši dende-bi

[N] 141-801-bi

203 [A] 路遠・住過羅

[C] lu yuan 'the road is far'

[T] ǰu-go-lo — *ǰu goro

[N] 133-155

204 [A] 路平・住捏徹

[C] lu ping 'the road is level'

[T] ǰu-nie-če — *ǰu neče

[M] necin

[S] neciN

[N] 133-204

205 [A] 泥路・提扒住

[C] ni lu 'mud road'

[T] ti-pa(ba)-ǰu — *tipa/tiba ǰu

[N] 261-133

206 [A] 熟田・兀勒黑兀失

[C] shou tian 'ripe field'
[T] u-le-he-u-ši   *ure-he uši
[N] 1028-141

207 [A] 水大車行不得・木克昂八塞者伏力墨八哈剌誇

[C] shui da, che xingbude
'the water is big [=high]
the vehicles cannot go
[through]'
[T] mu-ke-ang-ba-se-ǰe   *muke amba, seǰe
fu-li-he-ba-ha-la-kua   fuli-he baha-rakua
[M] baha- 'to be able'
[N] 131-1153-603-he-201-rakua

208 [A] 上御路・戲兒勒兀失奴

[C] shang yu lu 'go along
the road leading to the
imperial palace'
[T] hi-r-le-u-si-nu   *hirle ušinu
[M] no cognate for *hirle
*uši, cf. wesi- 'to mount,
to ascend'
[N] note irr. imperative in
-nu, cf. M. wesinu.

209 [A] 菓園・禿于黑牙發

[C] guo yuan 'fruit garden'
[T] tu-yu-he-ya-fa   *tuyuhe yafa
[M] yafan
[S] yafĕhĕN
[N] 347-209

210 [A] 菜園・素吉牙發

[C] cai yuan 'vegetable garden'
[T] su-gi-ya-fa   *sugi yafa
[N] 353-209

211 [A] 花園・亦剌牙發

[C] hua yuan 'flower garden'
[T] i-la-ya-fa *il[h]a yafa
[N] 346-209

212 [A] 種田・兀失塔林必

[C] zhong tian 'to cultivate a field'
[T] u-ši-ta-lin-bi *uši tali-mbi
[M] tari-
[S] tiarimě 'to sow, plant'
[N] 141-212-mbi

213 [A] 搬土・伯和禿其

[C] ban tu 'to move earth, soil'
[T] be-ho-tu-ki *beho tuki
[M] tukiye- 'raise, lift'
boihon 'soil,earth, dirt'
[S] boihěN, boihuN

214 [A] 和泥・伯和歲

[C] he ni 'to mix mud [for plaster]'
[T] be-ho-sui *beho sui
[M] sui- 'to mix'
[N] 213-214

215 [A] 石灰・多火

[C] shihui 'lime'
[T] do-ho *doho
[M] doho

216 [A] 看城・黑徹托必

[C] kan chang 'to guard the city walls'
[T] he-če-to-bi *heče to-bi
[N] 136-807-bi

217 [A] 上城・黑徹忒得

[C] shang cheng 'to climb the city walls'

[T] he-če-te-de — *heče te[k]de

[M] cf. dekde- 'to float, to rise' (?)

[N] 136-217

218 [A] 城外・黑徹秃魯革得

[C] cheng wai 'outside the city walls'

[T] he-če-tu-lu-ge-de — *heče tulu[r]ge-de

[N] 136-1152-de (loc.)

219 [A] 城裏・黑徹朶羅

[C] cheng li 'inside the city walls'

[T] he-če-do-lo — *heče dolo

[N] 136-1151

220 [A] 城下・黑徹襪革得

[C] cheng xia 'under the city walls'

[T] he-če-wa-ge-de — *heče wa[r]ge-de

[M] wargi 'under'

[N] 136-220-de (loc.)

221 [A] 城高・黑徹得

[C] cheng gao 'the city walls are high'

[T] he-če-de — *heče de

[N] 136-31

222 [A] 出城・黑徹秃提黑

[C] chu cheng 'went out from the city walls'

[T] he-če-tu-ti-he — *heče tuti-he

[N] 136-50-he

223 [A] 下御路・戲兒勒襪失奴

[C] xia yu lu 'go down from the road leading to the imperial palace'

[T] hi-r-le-wa-ši-nu *hirle waši-nu

[M] wasi- to go down

[N] note irr. imp. in -nu, cf. Manchu wasinu.
208-223

224 [A] 御路上不要坐・戲兒勒外羅兀忒勒

[C] yu lu shang bu yao zuo 'do not sit on the road leading to the imperial palace'

[T] hi-r-le-do-lo-u-me-te-re *hirle dolo ume te-re

[N] 208-1151-neg.-770-re

225 [A] 萬里長城・禿墨巴過迷黑徹

[C] wanli changcheng 'the ten-thousand li long wall: the Great Wall

[T] tu-me-ba-go-mi-he-če *tume ba go[l]mi heče

[M] ba 'a Chinese mile, li'

[N] 1129-225-149-136

226 [A] 獨木橋・額木莫忽伏倫

[C] du mu qiao 'a bridge made from a single board'

[T] e-mu-mo-hu-fu-lun *emu mo hufurun

[N] 1109-352-142

227 [A] 橋高難過・忽伏倫得都勒尺忙哈

[C] qiao gao nan guo 'the bridge is high; if you want to get across it, it will be difficult.'
[T] hu-fu-lun-de du-le-či-mang-ha — *hufurun de, dule-či mangga
[G] mang-hah[ka] (702)
[K] manga
[M] mangga
[S] maŋĕ
[N] the -či suffix is a sign of the conditional gerund
142-31-198-227

228 [A] 渡江・兀剌奪文必

[C] du jiang 'to cross over a river'
[T] u-la-do-un-bi — *ula do'u-mbi
[N] 129-199-mbi

229 [A] 水渰・木克兀剌哈

[C] shui yan 'water has overflowed'
[T] mu-ke-u-la-ha — *muke ula-ha
[N] 131-175-ha

230 [A] 山岩・阿力哈荅

[C] shan yan 'cliff'
[T] a-li-ha-da — *ali hada
[M] hada 'cliff, crag'
[N] 130-230

231 [A] 苦水・過灼木克

[C] ku shui 'bitter water'
[T] go-šo-mu-ke — *gošo muke
[M] gosihon
[S] GosěhuN
[N] 231-131

232 [A] 山林・阿力不章

[C] shan lin 'mountain forest'
[T] a-li-bu-ǰang *ali buǰan
[G] čah-puh (= puh-čah) (47)
[K] ǰabu?/buǰa?
[M] bujan
[S] bujaN
[N] 130-232

233 [A] 山泉・阿力舍

[C] shan quan 'mountain spring'
[T] a-li-še *ali še
[G] še-'oh (48)
[K] šere
[M] šeri
[S] šeri, seri
[N] 130-233

234 [A] 山舍・阿力博

[C] shan she 'mountain hut'
[T] a-li-bo *ali bo
[N] 130-525

235 [A] 路乾・住餓羅活

[C] lu gan 'the road is dry'
[T] ǰu-o-ho-lo *ǰu oholo
[M] olho
[S] 'olĕhĕ, 'olĕhĕN, 'olĕhuN
[N] 133-235

236 [A] 城門・黑徹都哈

[C] cheng men 'gate in a city wall'
[T] he-če-du-ha *heče duka
[N] 136-557

237 [A] 水退・木克過提哈

[C] shui tui 'the water has receded'

[T] mu-ke-go-ti-ha *muke goti-ha

[M] goci- 'to fall (of water)'

[N] 131-237-ha

238 [A] 皇城・斡兒多黑,徹

[C] huang cheng 'Imperial City'

[T] o-r-do-he-če *ordo heče

[N] 547-136

239 [A] 水急・木克哈塔

[C] shui ji 'water is rushing'

[T] mu-ke-ha-ta *muke hata

[M] hatan 'hasty'

[S] hatĕN

[N] 131-239

240 [A] 河灣・必剌莫荅

[C] he wan 'bend in a river'

[T] bi-la-mo-da *bira moda

[M] mudan 'bend'

[N] 137-240

241 [A] 路濕・住兀失黑,

[C] lu shi 'the road is wet'

[T] ǰu-u-sǐ-he *ǰu ušihe

[M] usihi- 'to be wet'

[S] 'ušixĕ

[N] 133-241

242 [A] 荒田・兀良哈兀失

[C] huang tian 'barren field'
[T] u-lang-ha-u-ši *ulangga uši
[M] no cognate
[N] 242-141

243 [A] 山路・阿力住

[C] shan lu 'mountain road'
[T] a-li-ǰu *ali ǰu
[N] 130-133

244 [A] 皇墻・斡兒多黑徹

[C] huang qiang 'wall around Imperial City"
[T] o-r-do-he-če *ordo heče
[N] 547-136.
Same as 238

245 [A] 高墻・得黑徹

[C] gao qiang 'high walls'
[T] de-he-če *de heče
[N] 31-136

246 [A] 墻倒・黑徹禿黑黑

[C] qiang dao 'the wall has fallen down'
[T] he-če-tu-he-he *heče tuhe-he
[N] 136-25-he

247 [A] 築墻・黑徹都必

[C] zhu qiang 'to build a wall'
[T] he-če-du-bi *heče du-bi
[M] du- 'to beat, hit'
[N] 137-247-bi

248 [A] 飛塵・得勒不剌其

[C] fei chen 'flying dust'
[T] de-le-bu-la-ki *de-re buraki
[M] deye- 'to fly'
[S] de'imĕ, diemĕ
[N] 248-re-145

249 [A] 斷橋・忽伏倫剌劄哈

[C] duan qiao 'broken bridge'
[T] hu-fu-lun-la-ǰa-ha *hufurun laǰa-ha
[M] cf. laksa- 'to break'
[N] 142-249-ha

250 [A] 桑園・亦馬剌牙發

[C] sangyuan 'mulberry-tree garden'
[T] i-ma-la-ya-fa *imala yafa
[G] yin-ma-lah (108)
[K] inmala
[M] nimalan 'mulberry'
[S] nimalĕN
[N] 250-209

251 [A] 村店・哈廈忽荅廈博

[C] cun dian 'village shop'
[T] ha-ša-hu-da-ša-bo *gaša hudaša bo
[N] 154-698-525

252 [A] 井深・忽提說迷

[C] jing shen 'the well is deep'
[T] hu-ti-šo-mi *huti šomi
[N] 134-153

253 [A] 大井・昂八忽提

[C] da jing 'big well'
[T] ang-ba-hu-ti *amba huti
[N] 1153-134

254 [A] 甜水井・當出木克忽提

[C] tian shui jing 'sweet water well'

[T] dang-ču-mu-ke-hu-ti *danču muke huti

[N] 1021-131-134

255 [A] 邊墻・者尺黑徹

[C] bian qiang 'side of city wall'

[T] ǰe-či-he-če *ǰeči heče

[N] 24-136

256 [A] 淺河・迷察必剌

[C] qian he 'shallow river'

[T] mi-ča-bi-la *miča bira

[N] 147-137

257 [A] 海深・墨得説迷

[C] hai shen 'the sea is deep'

[T] me-de-šo-mi *mede šomi

[N] 138-153

258 [A] 高橋・得忽伏倫

[C] gao qiao 'high bridge'

[T] de-hu-fu-lun *de hufurun

[N] 31-142

259 [A] 平橋・揑徹忽伏倫

[C] ping qiao 'level bridge'

[T] nie-če-hu-fu-lun *neče hufurun

[N] 204-142

260 [A] 土橋・伯和忽伏倫

[C] tu qiao 'earth bridge'

[T] be-ho-hu-fu-lun *beho hufurun

[N] 140-142

261 [A] 泥沙・提扒灼兒窩

[C] ni sha 'mud [and] sand'
[T] ti-pa[ba]-ǰo-r-o *tipa/tiba ǰoro
[M] cifahan 'viscous mud,
mud used as plaster'
[N] 261-144

262 [A] 塵沙・不剌其灼兒窩

[C] chen sha 'dust [and] sand'
[T] bu-la-ki-ǰo-r-o *bulaki ǰoro
[N] 145-144

263 [A] 灰塵・伏冷吉不剌其

[C] hui chen 'ash [and] dust'
[T] fu-leng-gi-bu-la-ki *fulenggi buraki
[N] 146-145

264 [A] 石井・兀黑忽提

[C] shi jing 'stone well'
[T] u-he-hu-ti *uhe huti
[N] 132-134

SECTION THREE - TIME AND SEASONS

265 [A] 春・揑揑里

[C] chun 'spring'
[T] nie-nie-li *nienieri
[G] nieh-nieh-'oh-lin (73)
[K] niyeniyen erin
[M] niyengniyeri
[S] ni'iaŋĕni'iari

266 [A] 夏・莊里

[C] xia 'summer'
[T] ǰuang-li *ǰuanri
[G] ču-'a 'oh-lin (74)
[K] ǰuwa erin
[M] juwari
[S] jiuari

267 [A] 秋・博羅里

[C] qiu 'autumn'
[T] bo-lo-ri *bolori
[G] puh-lo-'oh-lin (75)
[K] bolo erin
[M] bolori
[S] bolori

268 [A] 冬・秃額里

[C] dong 'winter'
[T] tu-e-li *tu'eri
[G] t'uh-'oh-'oh-lin (76)
[K] tuwe erin
[M] tuweri
[S] tiuri

269 [A] 年·塞

[C] nian 'year'
[T] se *se
[G] seh-koh (82)
[K] sege
[M] se
[S] see
[N] M. se, S. see refer to years of age

270 [A] 節·哈失

[C] jie 'season, festival'
[T] ha-ši *haši
[G] hah-č'eng-yin (80)
[K] hačin 'term'
[M] cf. hacin 'the fifteenth day of the first month; the lantern festival'

271 [A] 時·客額力

[C] shi 'time'
[T] e-li *eri
[M] erin
[S] 'eriN

272 [A] 早·替麻里

[C] zao 'early' (here:morning)
[T] ti-ma-li *timari
[M] cimari 'morning'
[S] cimarĕ 'tomorrow'

273 [A] 夜·多博力

[C] ye 'night'
[T] do-bo-li *dobori
[G] to-lo-woh (78)
[K] dorowo
[M] dobori
[S] diovĕrĕ

274 [A] 寒・失木兀

[C] han 'cold'
[T] ši-mu-wu *šimu'u
[M] no cognate
[N] In the Awanokuni text this entry is written

失木兀 ši-mu-wu,

but in the Seikadō text

失木克 ši-mu-ke;

in 338 and 345, this word is also written ši-mu-ke. The word for 'hot' in no. 276

is written ha-lu-u, so *halu'u, parallel with *šimu'u. Cf. M. šahuran 'to be cold'

275 [A] 晚・様的哈

[C] wan 'evening' (here: 'it has become evening')
[T] yang-di-ha *yamdi-ha
[G] yen-tih-hung (98)
[K] yamdihun
[M] yamji 'evening'
yamji- 'to become evening'
[S] yamĕji

276 [A] 熱・哈魯兀

[C] re 'hot'
[T] ha-lu-u *halu'u
[G] hah-lu-wen (92)
[K] halgun
[M] halhûn
[S] halĕhuN
[N] in 344 and 1007, this word is written ha-lu, so *halu or *hal[h]u

277 [A] 冷·廈忽魯

[C] leng 'cold'
[T] ša-hu-lu — *šahuru
[G] cf. šen-wen (91)
[K] šingun
[M] šahurun
[S] šahuruN, sahuruN
[N] the G. and K. forms are related to M. singkeyen 'chilly'

278 [A] 明日·替麻哈能吉

[C] ming ri 'tomorrow'
[T] ti-ma-ha-neng-gi — *timahanenggi
[M] cimaha inenggi

279 [A] 晨·不荅額力

[C] chen 'morning'
[T] bu-da-e-li — *buda eri
[M] buda 'rice, food' (cf. 1008)
eri 'time' (cf. 271)
[N] the expression literally means 'food time'

280 [A] 昨日·失塞能吉

[C] zuo ri 'yesterday'
[T] ši-se-neng-gi — *ši[k]senenggi
[M] sikse
[S] cikěsee, cekěsee

281 [A] 今日·額能吉

[C] jin ri 'today'
[T] e-neng-gi — *enenggi
[M] enenggi
[S] eněŋě

282 [A] 出月・别阿禿提黑

[C] chu yue 'the moon
has risen'

[T] bie-a-tu-ti-he *bie'a tuti-he

[N] note the transcription
bie-a, so *bie'a or
perhaps *bi'a (though
the transcription could
have represented such
a form as bi-a or bi-ya.
Presumably this is the
stressed form of the word;
usually it is *bie.
6-50-he

283 [A] 後日・跳魯能吉

[C] hou ri 'the day after
tomorrow'

[T] tiao-lu-neng-gi *tiaorunenggi

[M] coro

[S] ciorĕ

284 [A] 今年・額勒阿揑

[C] jin nian 'this year'

[T] e-le-a-nie *ere anie

[G] 'a-nieh (70)

[K] aniya

[M] ere 'this'
aniya 'year'

[S] 'erĕ 'this'
'ani 'year'

285 [A] 前日・塔能吉

[C] qian ri 'the day
before yesterday'

[T] ta-neng-gi *tanenggi

[M] cananggi

[S] cianĕŋĕ, canĕŋĕ

[N] note the unusual
development ta > ca

286 [A] 後年・跳魯阿揑

[C] hou nian 'year after next'

[T] tiao-lu-a-nie — *tiaoru anie

[N] 283-284

287 [A] 前月・住勒別

[C] qian yue 'the month before last'

[T] ǰu-le-bie — *ǰule bie

[M] cf. julesi, juleri 'before'

[N] 287-6

288 [A] 前年・塔阿揑

[C] qian nian 'the year before last'

[T] ta-a-nie — *ta anie

[M] cf. ca- in cala, cargi, canenggi etc.

[N] 288-284

289 [A] 明年・亦速阿揑

[C] ming nian 'next year'

[T] i-su-a-nie — *is[h]u anie

[M] ishun aniya

[N] 289-284

290 [A] 舊年・佛阿揑

[C] jiu nian 'years gone by'

[T] fo-a-nie — *fo anie

[N] 196-284

291 [A] 去年・度察阿捏

[C] qu nian 'last year'
[T] du-ča-a-nie *duča anie
[M] duleke aniya
[N] perhaps -ča- is a mistake? H. Franke (1982) suggests *duča might represent a form related to M. tuci-; 'to exit, to go out, to depart, to leave'. In this case the J. form might be a calque based on the Chinese expression.

292 [A] 一年・額木阿捏

[C] yi nian 'one year'
[T] e-mu-a-nie *emu anie
[N] 1109-284

293 [A] 千年・命哈阿捏

[C] qian nian 'one thousand years'
[T] ming-ha-a-nie *mingga anie
[N] 1128-284

294 [A] 百年・倘古阿捏

[C] bai nian 'one hundred years'
[T] tang-gu-a-nie *tanggu anie
[N] 1127-284

295 [A] 十年・莊阿捏

[C] shi nian 'ten years'
[T] ǰuang-a-nie *ǰuan anie
[N] 1118-284

296 [A] 萬年・秃墨阿捏

[C] wan nian 'ten thousand years'

[T] tu-me-a-nie *tume anie

[N] 1129-284

297 [A] 正月・塞别

[C] zhengyue 'first month'

[T] se-bie *se bie

[M] cf. aniya biya 'the first month'

[N] presumably se 'year (of age)' is a mistake for anie, or perhaps the two terms were interchangeable in usage. 267-284

298 [A] 二月・拙别

[C] eryue 'second month'

[T] ǰue-bie *ǰue bie

[N] 1110-6

299 [A] 三月・亦郎别

[C] sanyue 'third month'

[T] i-lang-bie *ilan bie

[N] 1111-6

300 [A] 四月・對因别

[C] siyue 'fourth month'

[T] dui-in-bie *du'in bie

[N] 1112-6

301 [A] 五月・順劄别

[C] wuyue 'fifth month'

[T] šun-ǰa-bie *šunǰa bie

[N] 1113-6

302 [A] 六月・寧谷别

[C] liuyue 'sixth month'
[T] ning-gu-bie *ninggu bie
[N] 1114-6

303 [A] 七月・納荅别

[C] qiyue 'seventh month'
[T] na-da-bie *nada bie
[N] 1115-6

304 [A] 八月・劄空别

[C] bayue 'eighth month'
[T] ǰa-kung-bie *ǰakun bie
[N] 1116-6

305 [A] 九月・兀容别

[C] jiuyue 'ninth month'
[T] u-yung-bie *uyun bie
[N] 1117-6

306 [A] 十月・莊别

[C] shiyue 'tenth month'
[T] ǰuang-bie *ǰuan bie
[N] 1118-6

307 [A] 十一月・莊額木别

[C] shiyiyue 'eleventh month'
[T] ǰuang-e-mu-bie *ǰuan emu bie
[N] 1118-1109-6

308 [A] 十二月・拙兒歡别

[C] shieryue 'twelfth month'
[T] ǰue-r-hon-bie *ǰuerhon bie
[G] či-rh-huan (647)
[K] ǰirhon
[M] jorgon 'twelfth month'
[S] jorĕhĕN biaa, jorĕhuN biaa
[N] 308-6

309 [A] 半月・都魯阿別

[C] banyue 'half month'
[T] du-lu-a-bie *dulu'a bie
[M] dulga 'half, half-filled'
[N] 309-6

310 [A] 夜長・多博力過迷

[C] ye chang 'the night is long'
[T] do-bo-li-go-mi *dobori go[l]mi
[N] 273-150

311 [A] 幾夜・兀暇忽多博力

[C] ji ye 'how many nights/several nights'
[T] u-hia-hu-do-bo-ri *uhiahu dobori
[M] no cognate cf. udu 'how many'
[S] cf. 'udu
[N] cf. 312
311-273

312 [A] 幾日・兀暇忽能吉

[C] ji ri 'how many days/several days'
[T] u-hia-hu-neng-gi *uhiahu nenggi
[N] note contracted form of *inenngi 'day'
311-29

313 [A] 撞鐘・中東必

[C] zhuang zhong 'to strike a bell'
[T] ǰung-dung-bi *ǰung du-mbi
[N] 562-810-mbi

314 [A] 發擂・痛克都必

[C] fa lei 'to beat a drum'

[T] tung-ke-du-bi — *tungke du-bi

[N] 562-810-bi

315 [A] 一更・額木經佛

[C] yi geng 'the first watch of the night'

[T] e-mu-ging-fo — *emu ging fo

[M] ging 'night-watch' (< Chinese)

[N] 1109-315-56

316 [A] 二更・拙經佛

[C] er geng 'the second watch of the night'

[T] ǰue-ging-fo — *ǰue ging fo

[N] 1110-315-56

317 [A] 三更・亦郎經佛

[C] san geng 'the third watch of the night'

[T] i-lang-ging-fo — *ilan ging fo

[N] 1111-315-56

318 [A] 四更・對因經佛

[C] si geng 'the fourth watch of the night'

[T] du-in-ging-fo — *du'in ging fo

[N] 1112-315-56

319 [A] 五更・順劄經佛

[C] wu geng 'the fifth watch of the night'

[T] šun-ǰa-ging-fo — *šunǰa ging fo

[N] 1113-315-56

320 [A] 初一日・亦扯能吉

[C] chuyi ri 'the first day of the month'
[T] i-če-neng-gi *iče nenggi
[N] 192-29

321 [A] 十五日・托伏能吉

[C] shiwu ri 'fifteenth day of the month'
[T] to-fu-neng-gi *tofu nenggi
[G] t'oh-puh-huan yih-neng-kih (86)
[K] tobohon inengi
[M] tofohon inenggi
[S] toféhěN, tofuhuN

322 [A] 二十日・斡里能吉

[C] ershi ri 'twentieth day (of the month)'
[T] o-li-neng-gi *ori nenggi
[N] 1119-29

323 [A] 三十日・劄哈能吉

[C] sanshi ri 'thirtieth day (of the month)'
[T] ǰa-ha-neng-gi *ǰaka nenggi
[M] jaka 'intermediate space, gap, interstice'
[N] this refers to the last day of the month in the lunar calendar

324 [A] 子時・勝革力額力

[C] zi shi '11 pm - 1 am'
[T] šing-ge-li-e-li *šinggeri eri
[N] 416-271

325 [A] 丑時・亦哈額力

[C] chou shi '1 pm - 3 am'
[T] i-ha-e-li *iha eri
[N] 412-271

326 [A] 寅時・塔思哈額力

[C] yin shi '3 am - 5 am'
[T] ta-s-ha-e-li *tasha eri
[N] 407-271

327 [A] 卯時・姑麻洪額力

[C] mao shi '5 am - 7 am'
[T] gu-ma-hung-e-li *gu[l]mahun eri
[N] 420-271

328 [A] 辰時・木都力額力

[C] chen shi '7 am - 9 am'
[T] mu-du-li-e-li *muduri eri
[N] 406-271

329 [A] 巳時・妹黑額力

[C] si shi '9 am - 11 am'
[T] mei-he-e-li *meihe eri
[N] 425-271

330 [A] 午時・亦能 額力

[C] wu shi '11 am - 1 pm'
[T] i-neng-[gi]-e-li *inenggi eri
[M] cf. inenngi dulin 'noon'
[N] -gi- is missing from the Awanokuni text, but is supplied here on the basis of the Seikadō text, as well as many examples in other entries
29-271

331 [A] 未時・亦木阿額力

[C] wei shi ' 1 pm - 3 pm'
[T] i-mu-a-e-li *imu'a eri
[M] imahu 'ibex' (Hauer); 'wild sheep' (Gabelenz); 'goral (Naemorhedus goral)' (Norman); cf. Mongol imaγa 'goat'. (Cf. Ligeti, "Les inscriptions de Tyr..." p. 11)
331-271

332 [A] 申時・莫虐額利

[C] shen shi '3 pm - 5 pm'
[T] mo-nio-e-li *monio eri
[N] 424-271

333 [A] 酉時・替課額利

[C] you shi '5 pm - 7 pm'
[T] ti-ko-e-li *tiko eri
[N] 421-271

334 [A] 戌時・因荅忽額利

[C] xu shi '7 pm - 9 pm'
[T] in-da-hu-e-li *indahu eri
[N] 413-271

335 [A] 亥時・兀甲額利

[C] hai shi '9 pm - 11 pm'
[T] u-gia-e-li *u[l]gia eri
[N] 414-271

336 [A] 夜短・多博力佛活羅

[C] ye duan 'the night is short'
[T] do-bo-li-fo-ho-lo *dobori foholo
[N] 274-151

337 [A] 連日・額塞能吉

[C] lian ri 'one day after another; days on end; day after day'
[T] e-se-neng-gi *ese nenggi
[M] ese 'these'
[S] 'esĕ
[N] 337-29

338 [A] 春寒・捏捏里失木克

[C] chun han 'spring cold'
[T] nie-nie-li-si-mu-ke *nienieri šimuke
[N] cf. form *šimuke with *šimu'u (274) above
265-274

339 [A] 新年・亦車阿捏

[C] xin nian 'new year'
[T] i-če-a-nie *iče anie
[N] 192-284

340 [A] 春煖・捏捏里都魯兀

[C] chun nuan 'spring warmth'
[T] nie-nie-li-du-lu-u *nienieri dulu'u
[G] tu-lu-ken (94)
[K] dulgun
[M] no cognate
[N] 265-340

341 [A] 夏日長・荘里受温過迷

[C] xia ri chang 'the summer days are long'
[T] ǰuang-li-šeu-un-go-mi *ǰuanri še'un go[l]mi
[N] 266-5-149

342	[A]	秋風起・博羅里額都得得黑	
	[C]	qiu feng qi 'in autumn, the wind rises'	
	[T]	bo-lo-li-e-du-de-de-he	*bolori edu de[k]de-he
	[N]	267-26-113-he	
343	[A]	秋凉・博羅里塞兒空	
	[C]	qiu liang 'autumn cool'	
	[T]	bo-lo-li-se-r-[kung]	*bolori serkun
	[M]	serguwen	
	[S]	šerĕxuN, serĕxuN	
	[N]	there is no -kung in the Awanokuni text, but is supplied here on the basis of the Seikadō text	
344	[A]	夏熱・莊里哈魯	
	[C]	xia re 'summer heat'	
	[T]	ǰuang-li-ha-lu	*ǰuanri halu
	[N]	note the shortened form of *halu, cf. 276 above *halu'u	
345	[A]	冬寒・秃額里失木克	
	[C]	dong han 'winter cold'	
	[T]	tu-e-li-si-mu-ke	*tu'eri šimu'u (šimuke?)
	[N]	the Awanokuni text has 失不兀 ši-bu-wu, -bu- presumably being a mistake for 木 -mu-; the Seikadō text has 失木兀 ši-mu-wu; cf. the comments on this word (274, 338) above.	

SECTION FOUR - FLOWERS AND TREES

346 [A] 花・亦剌

[C] hua 'flower'
[T] i-la *il[h]a
[G] yih-leh-hah (118)
[K] ilha
[M] ilha
[S] 'ilĕhaa

347 [A] 果・禿于黑

[C] guo 'fruit'
[T] tu-yu-he *tuyuhe
[G] t'uh-woh-hei (124,125)
[K] tuwehe
[M] tubihe
[S] tiufĕxi, tiuvĕxii

348 [A] 梨・失魯

[C] li 'pear'
[T] ši-lu *šil[h]u
[G] ših-lu (112)
[K] šilu
[M] šulhe

[S] šulĕxee, sulĕxee, suluxuu

349 [A] 李・佛納

[C] li 'plum'
[T] fu-yo *fuyo
[G] [fu]-yoh-moh (107)
[K] foyo mo
[M] foyoro 'plum'
[N] G. 107 reads čuen-yoh-moh; čuen is a transcription error for fu

350 [A] 棗·皂兒

[C] zao 'date'
[T] zao-r *zaor
[N] < Chinese

351 [A] 杏·貴

[C] xing 'apricot'
[T] gui *gui
[G] kuei-fah-lah (110)
[K] guwifala?/guilafa?
[M] guilehe
[S] gulixii
[N] in G. 110, fah and lah may be inverted, in view of the M. form. The J. form seems truncated; it appears in this form also in entry 388

352 [A] 木·莫

[C] mu 'tree'
[T] mo *mo
[G] moh [muh] (117)
[K] mo
[M] moo
[S] moo

353 [A] 采·素吉

[C] cai 'vegetable'
[T] su-gi *sugi
[G] so-kih (524)
[K] sogi
[M] sogi
[S] šiogĕ, siogi

354 [A] 韮菜·塞苦勒

[C] jiucai 'scallion'
[T] se-ku-le *sekule
[M] sengkule
[S] semĕkĕlĕ

355	[A]	葱・額魯	
	[C]	cong 'leek'	
	[T]	e-lu	*elu
	[M]	elu	
	[S]	'ulu	
356	[A]	瓜・恨克	
	[C]	gua 'melon'	
	[T]	hen-ke	*hengke
	[G]	hei-k'oh (131)	
	[K]	heke (henke?)	
	[M]	hengke	
	[S]	keNkee, xeNkee	
357	[A]	茄・哈失	
	[C]	qie 'eggplant'	
	[T]	ha-ši	*haši
	[M]	hasi	
	[S]	hašii	
358	[A]	豆・禿力	
	[C]	dou 'bean'	
	[T]	tu-li	*turi
	[M]	turi	
	[S]	tiurii	
	[N]	in the Awanokuni text, the second character is -gi, but the form in -li appears in entry 404 and is correct, based on the M. form	
359	[A]	米・伯勒	
	[C]	mi 'uncooked rice'	
	[T]	be-le	*bele
	[G]	puh-leh (530)	
	[K]	bule	
	[M]	bele	
	[S]	bele	

360 [A] 稻・洪帕

[C] dao 'rice [still in the field]'
[T] hung-pa *hungpa?
[M] handu 'rice-plant'
[N] perhaps the character -pa is a mistake

361 [A] 根・荅

[C] gen 'root'
[T] da *da
[G] tah (120)
[K] da
[M] da
[S] daa

362 [A] 葉・阿浦哈

[C] ye 'leaf'
[T] a-pu-ha *apuha?
[G] 'a-puh-hah (119)
[K] abuha
[M] abdaha
[S] afĕhĕ
[N] the character 浦 is read pu, however it may represent bu here, as the phoneme [p] is very rare, even non-existent in Jurchen of the Ming period.

363 [A] 枝・哈兒哈

[C] zhi 'branch'
[T] ha-r-ha *garga
[M] gargan
[S] Garĕhĕn

364 [A] 柳樹・速黑莫

[C] liu shu 'willow tree'
[T] su-he-mo *suhe mo
[M] suhai moo 'tamarisk'

365 [A] 蘑菇・費黑

[C] mogu 'mushroom'
[T] fihe *fihe
[M] no cognate

366 [A] 木耳・尚察

[C] mu'er 'wood fungus'
[T] šang-ča *šanča
[M] sanča

367 [A] 核桃・忽書

[C] hetao 'walnut'
[T] hu-šu *hušu
[G] huh-šu (129)
[K] hušu
[M] hûsiha 'wild walnut'

368 [A] 松子・忽力

[C] songzi 'pine kernel'
[T] hu-li *huri
[G] huh-li (127)
[K] huri
[M] hûri

369 [A] 蒲桃・莫戳斡

[C] putao 'grape'
[T] mo-čo-o *močo'o
[G] meh-č'uh (130)
[K] mecu
[M] mucu
[N] the final -o may represent a long vowel, or may be a mistake

370 [A] 榛子·失失

[C] zhenzi 'hazelnut'
[T] ši-ši *šiši

[G] ših-ših (128)
[K] šiši
[M] sisi

371 [A] 山定兒·失剌

[C] shandinger 'a type of plant'
[T] ši-la *šira
[N] Franke (1982)points out that shandinger might be the same word as

山靛 shandian

(Morohashi Vol 4 207/11; 215/1) 'a plant from which a blue dye is obtained, similar to indigo'.
[M] Franke suggests siraca, 'Chinese boxthorn; a yellow dye made from the rotten bark of the tree Quercus bungeana (Norman)

372 [A] 榆樹·亥剌莫

[C] yu shu 'elm'
[T] hai-la-mo *haila mo
[G] hai-lah (109)
[K] haila
[M] hailan
[S] hialiN
[N] 372-353

373 [A] 蕎麥·墨勒

[C] qiaomai 'buckwheat'
[T] me-le *mere
[M] mere

No.		Form	Reconstruction
374	[A]	蘿蔔・念木竹	
	[C]	luobo 'turnip'	
	[T]	nien-mu-ǰu	*nienmuǰu
	[G]	nieh-ču (132)	
	[K]	niyaǰu	
	[M]	no cognate	
375	[A]	松樹・換多莫	
	[C]	song shu 'pine tree'	
	[T]	hon-do-mo	*hondo/holdo mo
	[G]	huo-to-moh (104)	
	[K]	holdo mo	
	[M]	holdon	
	[N]	375-352	
376	[A]	草・斡兒火	
	[C]	cao 'grass'	
	[T]	o-r-ho	*orho
	[G]	woh-rh-huo (116)	
	[K]	orho	
	[M]	orho	
	[S]	'orěhě	
377	[A]	紅花・伏良亦剌	
	[C]	hong hua 'red flower'	
	[T]	fu-liang-i-ha	*ful[g]ian il[h]a
	[N]	1100-346	
378	[A]	芥菜・哈兒希素吉	
	[C]	jiecai 'mustard'	
	[T]	ha-r-hi-su-gi	*harhi sugi
	[M]	hargi	
	[N]	378-353	

379 [A] 五味子・迷速忽廈

[C] wuweizi 'type of medicine' [the seeds of the schizandra chinensis - used as a tonic]

[T] mi-su-hu-ša *misu huša

[M] misu hûsiha

380 [A] 人參・斡兒火荅

[C] rensheng 'ginseng'

[T] o-r-do-da *ordoda

[M] ordoda

[N] cf. orho 'grass' 376
da 'root' 361

381 [A] 綿花・苦不

[C] mianhua 'cotton'

[T] ku-bu *kubu

[M] kubun

[S] kuvuN

[N] the text has 綿 , not 棉 .

382 [A] 細辛・失失們荅

[C] xi xin 'type of plant (asarum sieboldi)

[T] ši-ši-men-da *šišimen da

[M] no cognate

[N] šišimen is possibly from Chinese xi xin; da means 'root'. (cf. 361)

383 [A] 冬瓜・昂八恨克

[C] donggua 'type of melon' (benincasa cerifera)

[T] ang-ba-hen-ke *amba hengke

[N] the J. is literally 'big melon'
1153-356

384 [A] 槐樹·過羅莫

[C] huai shu 'locust tree' (sophora japonica)
[T] go-lo-mo *goro mo
[M] goro 'a tree of the Sophora family'
[N] 384-352

385 [A] 栗木·忽廈莫

[C] li mu 'chestnut tree'
[T] hu-ša-mo *huša mo
[M] hûsiha 'wild walnut'
[N] cf. 368 hušu
385-352

386 [A] 結果·兀力黑

[C] jie guo 'to bear fruit'
[T] u-li-he *uri-he
[M] ure- 'to become ripe'
[S] 'urĕmĕ, 'urumĕ

387 [A] 山里紅·翁浦

[C] shanlihong 'hill-haw'
[T] ung-pu *umpu
[M] umpu

388 [A] 杏花·貴亦剌

[C] xing hua 'apricot blossoms'
[T] gui-i-la *gui il[h]a
[N] 351-346

389 [A] 白楊樹·發哈莫

[C] baiyangshu 'poplar'
[T] fa-ha-mo *fa[l]ha mo
[M] fulha
[N] 389-352

390 [A] 樹枝・莫哈兒哈

[C] shu zhi 'branch [of a tree]'
[T] mo-ha-r-ha *mo garga
[N] 352-363

391 [A] 檀樹・金得黑莫

[C] tanshu 'sandlewood tree'
[T] gin-de-he-mo *gindehe mo
[M] cf. ayan gintehe 'a tree with green bark, small leaves and fine wood -- good for making bows and knife handles' (Norman). Franke (1982)points out that the sandlewood tree does not grow in Manchuria, and here the term tanshu must refer to some other kind of tree

392 [A] 萵苣菜・納莫素吉

[C] woju cai 'lettuce'
[T] na-mo-su-gi *namo sugi
[M] namu
[N] 392-353

393 [A] 小米・者伯勒

[C] xiao mi 'millet'
[T] ǰe-be-le *ǰe bele
[M] je
[S] jee bele
[N] 393-359

394 [A] 莧菜・非冷素吉

[C] xian cai 'spinach'
[T] fi-leng-su-gi *filen sugi
[M] fiyelen
[N] 394-353

395 [A] 鹹菜・納撒素吉
[C] xian cai 'pickled vegetables'
[T] na-sa-su-gi — *nasa sugi
[M] nasan
[N] 395-353

396 [A] 王瓜・素羊恨克
[C] wang gua [= huang gua] 'cucumber'
[T] su-yang-hen-ke — *suyan hengke
[N] 1101-356

397 [A] 苦瓜・力瓦恨克
[C] ku gua 'bitter melon' (a small, yellow gourd)
[T] li-wa-hen-ke — *liwa hengke
[M] lugiya hengke 'bitter melon (Momordica charantia)'(Norman)
[N] 397-356

398 [A] 黄米・費蛇伯勒
[C] huang mi 'yellow rice; coarse rice'
[T] fi-se-be-le — *fise bele
[M] fisihe
[N] 398-359

399 [A] 廩給米・挂你伯勒
[C] lin ji mi 'rice kept in a granary'
[T] gua-ni-be-le — *guan-i bele
[N] guan < Chinese. The J. expresssion means 'the official's rice'

400 [A] 梨花・失魯办剌

[C] li hua 'pear blossom'
[T] ši-lu-i-la *šil[h]u il[h]a
[N] 348-346

401 [A] 松花・忽力办剌

[C] song hua 'pine blossoms'
[T] hu-li-i-la *huri il[h]a
[N] 368-346

402 [A] 樹根・莫荅

[C] shu gen 'root of a tree'
[T] mo-da *mo da
[N] 352-361

403 [A] 海菜・墨得素吉

[C] hai cai 'edible seaweed'
[T] me-de-su-gi *mede sugi
[N] 138-353

404 [A] 黄豆・素羊禿力

[C] huang dou 'soya bean'
[T] su-yang-tu-ri *suyan turi
[N] 1101-358

405 [A] 糠・阿剌

[C] kang 'chaff'
[T] a-la *ara
[M] ara

SECTION FIVE - BIRDS AND ANIMALS

406	[A]	龍・木都力	
	[C]	long 'dragon'	
	[T]	mu-du-li	*muduri
	[G]	muh-tu-rh (135)	
	[K]	mudur	
	[M]	muduri	
	[S]	muduri	

407	[A]	虎・塔思哈	
	[C]	hu 'tiger'	
	[T]	ta-s-ha	*tasha
	[G]	t'ah-si-hah (136)	
	[K]	tasha	
	[M]	tasha	
	[S]	tasěhě	

408	[A]	象・速發	
	[C]	xiang 'elephant'	
	[T]	su-fa	*sufa
	[G]	su-fah (140)	
	[M]	sufan	
	[S]	suvaN, sufaN	

409	[A]	駝・忒木革	
	[C]	tuo 'camel'	
	[T]	te-mu-ge	*temuge
	[G]	t'eh-'oh (137)	
	[K]	temge	
	[M]	temen	
	[S]	teměN	
	[N]	cf. Mongol temegen	

410 [A] 馬·木力

[C] ma 'horse'
[T] mu-li *muri
[G] mu-lin (138)
[K] morin
[S] moriN

411 [A] 牛·亦哈

[C] niu 'ox'
[T] i-ha *iha
[G] wei-han (143)
[K] ihan
[M] ihan
[S] 'ihaN

412 [A] 羊·賀泥

[C] yang 'sheep'
[T] ho-ni *honi
[G] huo-ni (144)
[K] honi
[M] honin
[S] honiN

413 [A] 犬·因荅忽

[C] quan 'dog'
[T] in-da-hu *indahu
[G] yin-tah-hung (147)
[K] indahun
[M] indahûn
[S] yoněhuN, 'iněhuN

414 [A] 猪·兀甲

[C] zhu 'pig'
[T] u-gia *u[l]gia
[G] wuh-li-yen (162)
[K] uliyan
[M] ulgiyan
[S] vělěgiaN
[N] in G. 162, 黑 -hei- has been amended to 里 -li-.

415	[A]	猫・哈出	
	[C]	mao 'cat'	
	[T]	ha-ču	*hačuʔ/kačuʔ
	[M]	cf. kesike	
	[S]	cf. kešěkee, kešikee	
416	[A]	鼠・勝革力	
	[C]	shu 'rat'	
	[T]	šing-ge-li	*šinggeri
	[G]	šen-koh (149)	
	[K]	šinge	
	[M]	singgeri	
	[S]	šiŋěrě, šiŋěri	
417	[A]	鹿・布兀	
	[C]	lu 'deer'	
	[T]	bu-u	*bu'u
	[G]	puh-ku (146)	
	[K]	bugu	
	[M]	buhû	
	[S]	bohě	
	[N]	cf. Mongol buγu	
418	[A]	獐・失兒哈	
	[C]	zhang 'roebuck'	
	[T]	ši-r-ha	*širga
	[G]	ši-rh-hah (154)	
	[K]	širha	
	[M]	sirga	
419	[A]	狍・舊	
	[C]	pao 'species of roe'	
	[T]	giu	*giu
	[M]	gio 'roe deer'	

420 [A] 兔・姑麻洪

[C] tu 'hare'
[T] gu-ma-hung *gu[l]mahun
[G] ku-lu-ma-hai (150)
[K] gulmahai
[M] gûlmahun
[S] GulĕmahuN
[N] the G. and K. forms may be in the genitive.

421 [A] 鷄・替課

[C] ji 'chicken, cock'
[T] ti-ko *tiko
[G] t'i-huo (161)
[K] tiko
[M] coko
[S] coqoo

422 [A] 鵞・牛揑哈

[C] e 'goose'
[T] niu-nie-ha *niunieha
[G] nen[nun]-nieh-hah (159)
[K] niyonniyaha
[M] niongniyaha
[S] niuŋĕniahĕ

423 [A] 鴨・揑黒

[C] ya 'duck'
[T] nie-he *niehe
[G] mieh-hei (160)
[K] miyehe
[M] niyehe
[S] 'iixe

424 [A] 猴・莫虐

[C] hou 'monkey'
[T] monio *monio
[G] moh-nen[nun] (152)
[M] monio
[S] moni

425	[A]	蛇・妹黑	
	[C]	she 'snake'	
	[T]	mei-he	*meihe
	[G]	mei-hei (165)	
	[K]	meihe	
	[M]	meihe	
	[S]	me'ixě	
426	[A]	豹・失魯兀	
	[C]	bao 'leopard'	
	[T]	ši-lu-u	*šilu'u
	[M]	silun 'lynx'	
	[N]	cf. Mongol silügüsün	
427	[A]	虫・亦迷哈	
	[C]	chong 'insect'	
	[T]	i-mi-ha	*imiha
	[G]	wuh-mieh-hah (166)	
	[K]	umiyaha	
	[M]	imiyaha, umiyaha	
	[S]	imahě; nimahě 'worm'	
428	[A]	燕・失別忽	
	[C]	yan 'swallow'	
	[T]	ši-bie-hu	*šibiehu
	[G]	ših-pieh-hung (183)	
	[K]	šibihun	
	[M]	sibirgan 'speckled swallow' cibin 'swallow'	
	[S]	cf. civaqěN 'swallow'	

429 [A] 雀・舍徹

[C] que 'small bird'
[T] se-če-[hei] *seče(he)
[G] ših-č'i-hei (158)
[K] šičihei
[M] cecike
[S] cicikee
[N] the G and K forms are perhaps in the genitive. The transcription seems to be missing a -he; cf. 469

430 [A] 鷹・加忽

[C] ying 'hawk'
[T] gia-hu *giahu
[M] giyahûn
[S] giahuN

431 [A] 魚・泥木哈

[C] yu 'fish'
[T] ni-mu-ha *nimuha
[G] li-wah-hah (163)
[K] liwaha (limaha?)
[M] nimaha
[S] niměhaa
[N] the character read -wah- by Grube can also be read -mo- or -ma-, which is the basis of Kiyose's reconstruction.

432 [A] 獅子・阿非阿

[C] shizi 'lion'
[T] a-fi-a *afi'a
[G] 'a-fei (139)
[K] afi
[M] no cognate
[N] W. Fuchs (1976)suggested that this word might be connected with some form of the name "Africa"; its derivation, and possible cognates in other languages, however, remains obscure.

433 [A] 麒麟・阿撒郎

[C] qilin 'unicorn'
[T] a-sa-lang *a[r]salan
[M] cf. arsalan 'lion'
[N] it is possible that there is some confusion between this and the previous entry; the fact remains, however, that in the Bureau of Translators' voabulary, the word for 'lion' is also given as *afi

434 [A] 貂鼠・塞克

[C] diaoshu 'sable'
[T] se-ke *seke
[G] seh-koh (191)
[K] seke
[M] seke

435 [A] 黄鼠・鎖羅希

[C] huangshu 'weasel'
[T] so-lo-hi *solohi
[M] solohi

436 [A] 驢・額黑

[C] lü 'donkey'
[T] e-he *ehe
[G] 'oh-hen (141)
[K] eihen
[M] eihen
[S] 'e'ixĕN

437 [A] 黑馬・撒哈良木力

[C] hei ma 'black horse'
[T] sa-ha-liang-mu-li *sahalian muri
[N] 1103-410

438 [A] 銀鼠・兀揑

[C] yinshu 'ermine'
[T] u-nie *unie
[N] cf. Mongol üne 'polecat'

439 [A] 糞鼠・木禿勝革力

[C] fenshu 'mole'
[T] mu-tu-sing-ge-li *mu[k]tu singgeri
[M] muktun
[N] 439-416

440 [A] 騾子・老撒

[C] luozi 'mule'
[T] lao-sa *laosa
[G] lao-sah (142)
[K] losa
[M] losa
[S] losĕ
[N] Hauer gives loose as an old form of lose, and lose as an old form of losa

441 [A] 青鼠・兀魯忽

[C] qingshu 'squirrel'
[T] u-lu-hu *uluhu
[M] ulhu

442 [A] 狐狸・多必

[C] huli 'fox'
[T] do-bi *dobi
[G] to-li-pih/to-pih-li (153)
[K] doribi
[M] dobi
[S] diovi
[N] Grube suggested that the order of -li- and -pih- may have been inverted, and suggested the cognate M. dobiri 'an animal that resembles a fox that can climb trees'

443 [A] 熊・勒伏

[C] xiong 'bear'
[T] le-fu *lefu
[G] leh-fu (145)
[K] lefu
[M] lefu
[S] lefĕ

444 [A] 扇馬・阿塔木力

[C] shan ma 'gelding'
[T] a-ta-mu-li *a[k]ta muri
[G] 'a-tah mu-lin (168)
[K] akda morin
[M] akta morin
[S] 'aqĕtĕ moriN
[N] 444-410

445 [A] 騾馬・溝木力

[C] luo ma 'mule'
[T] geu-mu-li — <u>*geu mori</u>
[M] geo (morin) 'mare'
[N] note the difference in meaning between the C. and J. words

446 [A] 兒馬・阿劄剌木力

[C] er ma 'stallion'
[T] a-ǰa-la-mu-li — <u>*aǰara muri</u>
[G] 'a-či-rh mu-lin (170)
[K] aǰir morin
[M] ajirgan/ajirhan 'a male horse, donkey, camel or dog' (Norman)
[S] 'ajĕrĕhaN, 'ajirĕhaN
[N] on the basis of the M/S forms, perhaps one could reconstruct *aǰar[h]a

447 [A] 野猪・艾荅

[C] ye zhu 'wild boar'
[T] ai-da — <u>*aida</u>
[M] aidahan

448 [A] 赤馬・者兒得木力

[C] chi ma 'reddish horse'
[T] ǰe-r-de-mu-li — <u>*ǰerde muri</u>
[M] jerde 'sorrel horse'
[N] 448-410

449 [A] 馬駒・兀兒哈

[C] ma ju 'foal'
[T] u-r-ha — <u>*urha/ulha</u>
[M] cf. unahan 'colt, foal' Franke (1982) suggests ulha' livestock, domestic animal'

450 [A] 猔猪·塔麻兀(甲)

[C] zong zhu 'boar'
[T] ta-ma-u-[gia] — *tama u[l]gia
[M] taman 'castrated swine, hog' (Norman)
[N] the Chinese term is a rare one, now a dialect term meaning 'boar'. The -gia is missing from the Awanokuni text, but is in the Seikadō text 450-414

451 [A] 白馬·尚加木力

[C] bai ma 'white horse'
[T] šang-gia-mu-li — *šanggia muri
[N] 1102-410

452 [A] 天鵝·哈魯

[C] tian e 'swan'
[T] ha-lu — *garu
[G] hah-rh-wen (185)
[K] garun
[M] garu

453 [A] 黄牛·素羊亦哈

[C] huang niu 'yellow ox'
[T] su-yang-i-ha — *suyan iha
[N] 1101-411

454 [A] 鷺鷥·廈

[C] lusi 'egret'
[T] ša — *ša
[G] su-'an (181)
[K] suwan
[M] suwan

455 [A] 豚猪・墨黑兀甲

[C] tun zhu 'small pig'
[T] me-he-u-gia *mehe u[l]gia
[M] mehe 'a spayed sow'
mehejen ' a sow'
mehele jui 'piglet'
mehen 'a sow that has not yet farrowed' (Norman). mehe is glossed 'a spayed cow', an obvious misprint
455-414

456 [A] 鷀鸕・哈撒哈

[C] luci 'cormorant'
[T] ha-sa-ha *gasaha
[M] gûwasihiya 'eastern egret'

457 [A] 仙鶴・不勒黑

[C] xianhao 'crane'
[T] bu-le-he *bulehe
[G] puh-leh-hei (182)
[K] bulehei
[M] bulehen
[S] buluxu
[N] the G. and K. forms may be in the genitive

458 [A] 雞啼・替課忽藍必

[C] ji ti 'the cock crows'
[T] ti-ko-hu-lan-bi *tiko hula-mbi
[M] hula- 'to cry out loud'
[S] hulamĕ
[N] 458-421-mbi

459 [A] 海青・失木課

[C] haiqing 'gerfalcon'
[T] ši-mu-ko *šimuko
[G] šen-k'o-'an (187)
[K] šinkoan
[M] cf. šongkon

460 [A] 青庄・襪廈

[C] qingzhuang 'heron'
[T] wa-ša *waša
[M] cf. wakan 'night heron'
wasiha 'claw, talon'
[N] perhaps -ša is a mistake

461 [A] 喜鵲・撒此哈

[C] xiqiao 'magpie'
[T] sa-tse-ha *satseha
[M] saksaha
[N] perhaps the -tse- represents a form -ks-

462 [A] 班鳩・阿林忽帖

[C] banjiu 'dove'
[T] a-lin-hu-tie *alin hutie
[N] 130-484

463 [A] 志鸛・未住

[C] zhiguan 'stork'
[T] wei-ǰu *weiǰu
[M] weijun

464 [A] 鴉鶻・回活羅

[C] yagu 'turtle-dove'
[T] hui-ho-lo *huiholo
[G] hoei-huo-lo (184)
[K] guwiholo
[M] no cognate. Franke (1982) suggests kokoli 'the name of a small bird that resembles the woodstock' (Norman)

465 [A] 鵪鶉・木述

[C] anchun 'quail'
[T] mu-šu *mušu
[M] mušu

466 [A] 龜・艾兀麻

[C] gui 'tortoise'
[T] ai-u-ma *ai'uma
[G] 'a-yu-ma (164)
[K] aihuma
[M] aihuma
[S] 'a'ihumĕ

467 [A] 烏鴉・哈哈

[C] wuya 'crow'
[T] ha-ha *gaha
[G] hah-hah (157)
[K] gaha
[M] gaha
[S] Gahĕ

468 [A] 鷂鷹・費勒

[C] yaoying 'kite'
[T] fi-le *file
[M] hiyebele 'black-eared kite'; fiyelen 'yellow-beaked young birds'

469 [A] 黄雀·鬼里舍徹黑

[C] huang que 'golden oriole'
[T] gui-li-se-če-he *guili sečehe
[M] gulin cecike
[N] 469-429

470 [A] 螃蟹·亦出黑

[C] pangxie 'crab'
[T] i-ču-he *ičuhe
[M] no cognate

471 [A] 螻蟻·亦兒或

[C] luoyi 'ant'
[T] i-r-hue *irhue
[M] yerhuwe
[S] yurě'imahě

472 [A] 蜘蛛·黑名

[C] zhizhu 'spider'
[T] he-ming *he[l]min
[M] helmehen
[S] xeměxěn
[N] the Seikadō text has 各 -go for the second syllable, but this is an obviously mis-written character; the Awanokuni text is correct

473 [A] 虱·替黑

[C] shi 'louse'
[T] ti-he *tihe
[M] cihe
[S] cixee

474 [A] 蝴蝶・革迫

[C] hudie 'butterfly'
[T] ge-po — *gepo
[M] cf. gefehe
[N] another example of a possible remnant of [p] in Jin Jurchen, if the transcription is correct

475 [A] 蚊虫・哈兒麻

[C] wenchong 'mosquito'
[T] ha-r-ma — *galma
[M] galman
[S] Galĕmĕn

476 [A] 蒼蠅・得兒或

[C] cangying 'fly'
[T] de-r-hue — *derhue
[M] derhuwe
[S] durĕvee, duruvuu

477 [A] 角・未黑

[C] jiao 'horn'
[T] wei-he — *weihe
[G] wuh-ye-hei (602)
[K] uyehe
[M] weihe, uihe
[S] viixĕ

478 [A] 蹄・發塔

[C] ti 'hoof'
[T] fa-ta — *fat[h]a
[M] fatha
[S] fatĕhĕ, fatĕqĕ

479 [A] 鬃・得力

[C] zong 'mane'
[T] de-li *deli
[M] delun
[S] delěN, duluN

480 [A] 尾・兀徹

[C] wei 'tail'
[T] u-če *u[n]če
[M] uncehen
[S] 'uNcixěN, 'uNciuxiuN, 'iuNciuxiuN

481 [A] 毛・分黑

[C] mao 'hair'
[T] fun-he *funhe
[G] fen-yih-li-hei (493, 515)
[K] funirhei
[M] funiyehe
[S] fenixě
[N] the G. and K. forms may be in the genitive

482 [A] 蜻蜓・佛羅古

[C] qingting 'dragonfly'
[T] fo-lo-gu *fologu
[M] no cognate

483 [A] [虫足]蟙・谷魯只
[C] cuzhi 'cricket'
[T] gu-lu-ǰi *guruǰi
[M] gurjen

484 [A] 鴿子・忽帖

[C] gezi 'pigeon'
[T] hu-tie *hutie
[M] kuwecihe
[S] gucixee

485 [A] 龍掛・木都力剌其哈

[C] long gua 'whirlwind'
[T] mu-du-ri-la-ki-ha *muduri laki-ha
[N] the Chinese expression literally means 'dragon hangs [down]', 'the dragon has descended' etc. For J. *laki, cf. M. lakiya- 'to hang'. Franke (1982) points out that long gua is a literary allusion to an atmospheric phenomenon which describes thunderstorm cloud formations or a whirl-wind. The source is the Bishu lühua by Ye Mengde of the Song.

486 [A] 母象・額迷勒速發

[C] muxiang 'female elephant'
[T] e-mi-le-su-fa *emile sufa
[M] cf. emile 'the female of birds'
[N] 486-408

487 [A] 虎嘯・塔思哈忽藍必

[C] hu xiao 'the tiger roars'
[T] ta-s-ha-hu-lan-bi *tasha hula-mbi
[N] 407-458

488 [A] 龍戲水・木都力木克過提必

[C] long xi shui 'watersprout'
[T] mu-du-ri-mu-ke-go-ti-bi *muduri muke goti-bi
[N] the Chinese lit. means 'the dragon plays with water'. Franke (1982) also points out that this must be another type of atmospheric phenomenon, such as a watersprout. Cf. M. goci- (def. 7) 'to appear, to come out (of a rainbow)' (Norman)

489 [A] 公象・阿迷剌速發

[C] gongxiang 'male elephant'
[T] a-mi-la-su-fa *amila sufa
[M] amila 'the male of fowl'
[N] as in the case of *emile (486), in Manchu this word seems to be restricted to birds. Either in Jurchen its use was broader, or this is a mistaken usage

490 [A] 戰馬・鎖力剌木力

[C] zhan ma 'warhorse'
[T] so-li-la-mu-ri *sori-ra muri
[G] cf. so-li-tu-man (455,484) 'to fight'
[M] cf. sori- 'to kick (of horses); to paw the ground, to jump around'; cf. also sorin den 'running with the chest high (of horses)'
[N] 490-ra-410

491 [A] 虎咬・塔思哈翁必

[C] hu yao 'tiger bites'
[T] ta-s-ha-ung-bi *tasha u-mbi
[N] 407-1055-mbi

492 [A] 耕牛・兀失塔力勒亦哈

[C] gengniu 'ploughing ox'
[T] u-ši-ta-li-le-i-ha *uši tari-re iha
[M] tari- 'to till, to plough'
[S] tiarimĕ
[N] 141-re-411

493 [A] 銀鷂・孔國力木力

[C] yinhe ma 'horse with silver coloured hair'

[T] kung-go-li-mu-li — *kunggori muri

[M] konggoro morin 'Isabella coloured; an Isabella horse'

[N] the character transcribed here -go- should have been read -gue-, in which case we would have *konggueri for this word.

494 [A] 紅沙馬・伏良博羅木力

[C] hongsha ma 'horse with red and sand-coloured hair'

[T] fu-liang-bo-lo-mu-li — *ful[g]ian boro mori

[M] boro 'grey'
burulu 'a horse having mixed red and white hair'

[N] 1100-494-410

495 [A] 風狗・額都勒黒因荅忽

[C] feng gou 'mad dog'

[T] e-du-le-he-in-da-hu — *edule-he indahu

[N] cf. comments under 710
710-413

496 [A] 馬嘶・木力忽藍必

[C] ma si 'the horse neighs'

[T] mu-li-hu-lan-bi — *muri hula-mbi

[N] 410-458-mbi

497 [A] 小狗・捏哈

[C] xiao gou 'small dog'

[T] nie-ha — *nieha

[M] niyahan

498 [A] 小猪・阿沙迷活

[C] xiao zhu 'small pig'
[T] a-ša-mi-ho *aš[h]a miho
[M] mihan
[S] mihaN
[N] 1154-498

499 [A] 螢火虫・珠深迫

[C] yinghuochong 'glow-worm'
[T] ǰu-šin-po(?) *ǰušimpo?
[M] juciba 'firefly'

500 [A] 羯羊・阿塔剌賀泥

[C] jieyang 'wether'
[T] a-ta-la-ho-ni *a[k]tala honi
[M] aktala- 'to castrate'
[N] 500-412

501 [A] 黄羊・者力

[C] huang yang 'Mongolian gazelle'
[T] ǰe-li *ǰeri
[M] jeren
[N] cf. Mongol ǰegere

502 [A] 玳瑁猫・素羊亦剌哈出

[C] daimei mao 'tortoise-shell [colour] cat'
[T] su-yang-i-la-ha-ču *suyan il[h]a haču/kaču
[N] 1101-346-415

503 [A] 金錢豹・牙兒哈

[C] jinqian bao 'leopard'
[T] ya-r-ha *yarha
[G] ya-lah (148)
[M] yarha
[S] yarěhě

504 [A] 綠毛龜・念加分黑艾兀麻

[C] lümao gui 'green-haired tortoise'
[T] nien-gia-fun-he-ai-u-ma *niengia funhe ai'uma
[N] 1099-481-466

505 [A] 黄鷹・素羊加忽

[C] huang ying 'yellow hawk'
[T] su-yan-gia-hu *suyan giahu
[N] 1101-340

506 [A] 野猫・兀徹希

[C] ye mao 'wild cat'
[T] u-če-hi *učehi
[M] ujirhi

507 [A] 年魚・剌哈泥木哈

[C] nian yu 'catfish'
[T] la-ha-ni-mu-ha *laha nimuha
[M] laha
[N] 507-431

508 [A] 鵰鷹・顧的

[C] diao ying 'falcon'
[T] gu-di *gudi
[M] no cognate. Franke (1982) suggests huksen 'a type of falcon kept in the house'

509 [A] 麋鹿・卓羅布兀

[C] milu 'the tailed deer'
[T] ǰo-lo-bu-u *ǰolo bu'u
[M] jolo buhû 'doe, female deer'
[N] 509-417

510 [A] 蝙蝠・額主墨

[C] bianfu 'bat'
[T] e-ǰu-me *eǰume
[M] no cognate

511 [A] 野鷄・兀魯麻

[C] ye ji 'pheasant'
[T] u-lu-ma *ul[h]uma
[G] wuh-lu-wuh-ma (188)
[K] ulguma
[M] ulhûma
[S] 'olĕhĕmĕ, 'olĕhumĕ

512 [A] 蛤蠣・塔忽荅

[C] hali 'clam'
[T] ta-hu-da *tahuda
[M] tahura
[N] in the light of the M. form, perhaps -da is a mistake for -la

513 [A] 鯉魚・禿舍泥木哈

[C] liyu 'carp'
[T] tu-še-ni-mu-ha *tuše nimuha
[M] no cognate

514 [A] 蝟鼠・僧革

[C] weishu 'hedgehog'
[T] sengge *sengge
[M] sengge
[S] seŋĕ

515 [A] 蝦・希忒

[C] xia 'shrimp'
[T] hi-te *hite
[M] no cognate

516 [A] 蜜蜂・歲郎

[C] mifeng 'bee'
[T] sui-lang *suilan
[M] suilan
[S] siuliaa

517 [A] 鴛鴦・谷牙洪

[C] yuanyang 'mandarin duck'
[T] gu-ya-hung *guyahun
[G] gu-ya-huh (180)
[K] guyahu
[M] guyahu

518 [A] 象牙・速發未黑

[C] xiangya 'ivory'
[T] su-fa-wei-he *sufa weihe
[G] su-fah wei-hei (582)
[K] sufa weihe
[N] 408-477

519 [A] 肥馬・塔魯木力

[C] fei ma 'fat horse'
[T] ta-lu-mu-li *tal[h]u muri
[N] in entry 719, 'fat'
is given as *taru'u
719-410

520 [A] 瘦馬・禿兒哈木力

[C] shou ma 'thin horse'
[T] tu-r-ha-mu-li *turha muri
[N] 709-410

521 [A] 狗咬・因荅忽翁必

[C] gou yao 'the dog bites'
[T] in-da-hu-ung-bi *indahu u-mbi
[N] 413-1045-mbi

522 [A] 獅子猫・阿非阿哈出

[C] shizi mao 'lion-cat' (a type of cat of the Angora or Persian variety)

[T] a-fi-ha-ču *afi haču/kaču

[N] 432-415

523 [A] 公鷄・阿迷剌替課

[C] gong ji 'cock'

[T] a-mi-la-ti-ko *amila tiko

[N] 489-421

524 [A] 母鷄・額迷勒替課

[C] mu ji 'hen'

[T] e-mi-le-ti-ko *emile tiko

[N] 486-421

SECTION SIX - BUILDINGS

525 [A] 房・博

[C] fang 'house'
[T] bo *bo
[M] boo
[S] boo

526 [A] 門・兀尺

[C] men 'door'
[T] u-či *uči
[M] uce
[S] 'ucii

527 [A] 房簷・博失希木哈

[C] fang yang 'eaves'
[T] bo-ši-hi-mu-ha *bo šihi muha
[M] sihin 'eaves (of a house)
mohon 'end'

528 [A] 瓦房・瓦子博

[C] wa fang 'tiled house'
[T] wa-ze-bo *waze bo
[M] wase 'tile'
wase boo 'house with a tiled roof'
[N] *waze < Chinese
528-525

529 [A] 草房・斡兒火博

[C] cao fang 'thatched house'
[T] o-r-ho-bo *orho bo
[N] 376-525

530 [A] 馬房・木力博

[C] ma fang 'stable'
[T] mu-li-bo *muri bo
[N] 410-525

531 [A] 猪圈・兀甲火羅

[C] zhu juan 'pigsty'
[T] u-gia-ho-lo *u[l]gia hor[h]o
[M] horho 'stable'
[S] horěhěN
[N] 414-531

532 [A] 牛欄・亦哈火羅

[C] niu lan 'cattle-shed'
[T] i-ha-ho-ro *iha hor[h]o
[N] 412-532

533 [A] 隣舍・汗尺博

[C] lin she 'nearby hut'
[T] han-či-bo *hanči bo
[M] hansi 'near'
[T] 533-525

534 [A] 羊欄・賀泥火羅

[C] yanglan 'sheep-pen'
[T] ho-ni-ho-lo *honi hor[h]o
[N] 412-531

535 [A] 杔・太兀

[C] tuo 'large tie beams'
[T] tai-u *tai'u
[N] cf. 536 below

536 [A] 梁・太伏

[C] liang 'beam [of a house]'
[T] tai-fu *taifu
[G] t'ai-pen (207)
[K] taibun
[M] taibu
[N] the Seikadō text, here and in the previous five entries, is corrupt, and the present entries are based on the Awanokuni text. Particularly in 535 and 536, however, there still seems to be some corruption or confusion. Perhaps the -fu in this entry should we -wu, which is what we would expect, given the relationship M. intervocalic -b- = J. -w-

537 [A] 椽・梭

[C] chuan 'beam, rafter'
[T] so *so
[M] son

538 [A] 盖房・博阿藍必

[C] gai fang 'to build a house'
[T] bo-a-lan-bi *bo ara-mbi
[M] ara- 'to make, to do'
[S] 'arĕmĕ
[N] 525-538-mbi

539 [A] 塔・速不案

[C] ta 'pagoda'
[T] su-bu-an *subu'an (*subu[r][h]an?)
[M] subarhan
[S] suvarĕhĕN

540 [A] 拆房・博額峯必

[C] zhe fang 'demolish a house'
[T] bo-e-feng-bi *bo efe-mbi
[M] efule- 'to destroy'
[N] 525-540-mbi

541 [A] 新房・亦車博

[C] xin fang 'new house'
[T] i-če-bo *iče bo
[N] 192-525

542 [A] 竈火・住兀

[C] zao huo 'stove, furnace'
[T] ǰu-u *ǰu'u
[M] jun
[S] juN

543 [A] 煙㷁・忽朗

[C] yantong 'chimney'
[T] hu-lang *hulan
[M] hulan
[S] hulaN

544 [A] 薄子・放察

[C] baozi 'screen'
[T] fang-ča *fanča
[N] perhaps this is the same word as entry 608 'flag', *fanča

545 [A] 窓・發

[C] chuang 'window'
[T] fa *fa
[G] fah-'a (209)
[K] faa
[M] fa
[S] faa

546 [A] 板・兀忒

[C] ban 'board'
[T] u-te *u[n]te
[M] undehen

547 [A] 皇殿・斡兒多哈安博

[C] huang dian 'imperial palace'
[T] o-r-do-ha-an-bo *ordo ha'an bo
[M] ordo 'palace, court'
[N] 547-653-525

548 [A] 修房・博荅撒必

[C] xiu fang 'repair a house'
[T] bo-da-sa-bi *bo dasa-bi
[M] dasa-
[S] dasĕmĕ
[N] 525-548-bi

549 [A] 官房不許作踐・掛你博兀墨哈撒剌

[C] guanfang buxu zuojian 'it is not permitted to run around in official residences'
[T] gua-ni-bo-u-me-ha-sa-la *guan-i bo ume hasa-ra
[M] hasa- 'to hurry, to be in a rush'
[N] guan < Chinese
549-i-(gen.)-525-neg.-ra

550 [A] 門窗不許燒毀・兀尺發兀墨得的勒

[C] men chuang buxu shaohui 'it is not permitted to burn doors and windows'
[T] u-či-fa-u-me-de-di-le *uči fa ume dedi-re
[N] 526-545-neg.-1042-re

551 [A] 幾間房・木姜博

[C] jijian fang 'a house with several rooms' *or* 'how many rooms?'
[T] mu-gian-bo **mu gian bo*
[M] giyan 'measure word for rooms and buildings' < Chinese
[N] Chinese *ji* can mean 'several' or 'how many'. In entries 311 and 312, *ji* is translated as **uhiahu* in Jurchen. 'How much' in Manchu is *udu*; I cannot find a Manchu cognate for either **mu* or **uhiahu*

552 [A] 禮部衙門・利布哈發

[C] libu yamen 'Board of Rites'
[T] li-bu-ha-fa **li bu hafa*
[M] hafan 'official, officer'
[S] havĕN
[N] li bu < Chinese

553 [A] 兵部衙門・並布哈發

[C] bingbu yamen 'Board of War'
[T] bing-bu-ha-fa **bing bu hafa*
[N] bing bu < Chinese
553-552

554 [A] 鷄籠・替課灼羅

[C] jilong 'chicken cage'
[T] ti-ko-šo-lo **tiko šoro*
[M] šoro
[N] 421-554

555 [A] 炕・納哈

[C] kang 'brick-bed, *kang*'
[T] na-ha **naha*
[M] nahan
[S] nahĕN 'underfloor heating flue'

556	[A]	館驛・官亦	
	[C]	guan yi 'post-house'	
	[T]	guan-i	*guan i
	[N]	< Chinese	
557	[A]	大門・昂八都哈	
	[C]	da men 'main gate'	
	[T]	ang-ba-du-ha	*amba duka
	[G]	tu-hah[ka] (201)	
	[K]	duka	
	[M]	duka	
	[S]	duqaa	
	[N]	1153-557	
558	[A]	儀門・失得其都哈	
	[C]	yimen 'the middle gate of a yamen'	
	[T]	ši-de-ki-du-ha	*šideki duka
	[M]	cf. siden 'space, interval, interstice'	
	[N]	558-557	
559	[A]	脚門・荅八其都哈	
	[C]	jiaomen 'side gate'	
	[T]	da-ba-ki-du-ka	*da[l]baki duka
	[M]	dalbaki 'on the side'	
560	[A]	柱・禿剌	
	[C]	zhu 'pillar'	
	[T]	tu-la	*tura
	[G]	t'uh-lah (208)	
	[K]	tura	
	[M]	tura	
	[S]	turaa 'post'	

SECTION SEVEN - TOOLS AND UTENSILS

561 [A] 鐘·中

[C] zhong 'bell'
[T] ǰung — *ǰung
[S] juŋě

562 [A] 鼓·痛克

[C] gu 'drum'
[T] tung-ke — *tungke
[G] t'ung-k'en (256)
[K] tunken
[M] tungken
[S] tuNkěN

563 [A] 紙·好沙

[C] zhi 'paper'
[T] hao-ša — *haoša
[G] hao-ša (222)
[K] hauša
[M] hoošan
[S] hošiN, ha'ušaN 'paper offerings used in ancestor worship ritual'

564 [A] 墨·伯黑

[C] mo 'ink'
[T] be-he — *behe
[G] poh-hei (223)
[M] behe
[S] bexee

No.			
565	[A]	筆・非	
	[C]	bi 'pen, writing instrument'	
	[T]	fi	*fi
	[G]	fei (224)	
	[K]	fi	
	[M]	fi	
	[S]	fii	
	[N]	J. *fi < Jin. *pi < Chinese 筆 bi	
566	[A]	硯・塞	
	[C]	yan 'ink-slab'	
	[T]	se	*se
	[G]	seh[sai] (225)	
	[K]	se	
	[N]	the Manchu word for 'ink-slab' is yuwan, < Ch. yan. Franke (1982) suggests J. *se < Ch. 石 shi 'stone'	
567	[A]	桌・得勒	
	[C]	zhuo 'table'	
	[T]	de-le	*dere
	[G]	t'eh-'oh (238)	
	[K]	tere	
	[M]	dere	
	[S]	derĕ	
568	[A]	橙・木郎	
	[C]	deng 'bench'	
	[T]	mu-lang	*mulan
	[G]	muh-lah (239)	
	[K]	mulan	
	[M]	mulan	
	[N]	the second char. in G. 239 is -lah, which Kiyose has amended to -lan on the basis of the Jurchen characters used	

569	[A]	碗・莫羅	
	[C]	wan 'bowl'	
	[T]	mo-lo	*moro
	[G]	moh-lo (246)	
	[K]	moro	
	[M]	moro	
	[S]	morĕ	

570	[A]	楪・非剌	
	[C]	die 'plate'	
	[T]	fi-la	*fila
	[G]	fei-lah (243)	
	[K]	fila	
	[M]	fila	
	[S]	filaa	

571	[A]	盆子・忿子	
	[C]	penzi 'basin'	
	[T]	fun-ze	*funze
	[M]	fengse	
	[N]	both J and M forms < Chinese penzi In the Seikadō text, this word is written pen instead of penzi	

572	[A]	筋・撒扒	
	[C]	zhu 'chopsticks'	
	[T]	sa-ba	*sab[k]a
	[M]	sabka	
	[S]	safĕqĕ	
	[N]	-ba could also be read -pa, but I have opted for -ba on the basis of the M. form	

573	[A]	鍋・木徹	
	[C]	guo 'cooking pot'	
	[T]	mu-če	*muče
	[G]	muh-sien (244)	
	[K]	mušen	
	[M]	mucen	
	[S]	mecĕN	

574 [A] 壺·湯平

[C] hu 'pot, jug'
[T] tang-ping *tampin
[M] tampin
[N] both J and M forms

< Ch. 鐔瓶 tanping

575 [A] 鎗·吉荅

[C] qiang 'spear'
[T] gi-da *gida
[G] kih-tah (234)
[K] gida
[M] gida
[S] gidaa

576 [A] 刀·或失

[C] dao 'knife'
[T] hue-ši *huëši
[M] huwesi
[S] kušii

577 [A] 盔·撒叉

[C] kui 'helmet'
[T] sa-ča *sača
[G] sah-č'a (232)
[K] sača
[M] saca

578 [A] 甲·兀失

[C] jia 'armour'
[T] u-ši *u[k]ši
[G] wuh-č'eng-yin (233)
[K] ukčin
[M] uksin
[S] 'uxěšiN

579 [A] 弓・伯力

[C] gong 'bow' (n)
[T] be-li *beri
[G] poh-li (236)
[K] beri
[M] beri
[S] berii

580 [A] 箭・捏魯

[C] jian 'arrow'
[T] nie-lu *niru
[G] ni-lu (237)
[K] niru
[M] niru
[S] niurĕ, yurĕ
[N] it would also be possible to reconstruct *nieru, but I have opted for *niru on the basis of the G and M forms

581 [A] 鏡・墨勒苦

[C] jing 'mirror'
[T] me-le-ku *meleku?
[G] puh-lung[nung]-k'u (251)
[K] bulunku
[M] buleku
[S] buluNku, bulĕku
[N] note the similarity of the Sibe to those found in G and K. The character me- might be a mistake

582 [A] 剪・哈雜

[C] jian 'scissors'
[T] ha-dza *hadza?
[G] hah-tsī-hah (252)
[K] haǰiha
[M] hasaha
[S] hasĕhĕ
[N] perhaps a form *haǰ[h]a is possible

583 [A] 盤・阿力古

[C] pan 'dish'
[T] a-li-gu *aligu
[G] 'a-li-k'u (242)
[K] aliku
[M] aliku

584 [A] 瓶・化平

[C] ping 'bottle, vase'
[T] hua-ping *huaping

[N] < Ch. 花瓶 huaping

585 [A] 斧・速黑

[C] fu 'axe'
[T] su-he *suhe
[M] suhe
[S] suxee, suxuu

586 [A] 鋸・伏黑

[C] ju 'saw' (n)
[T] fu-fung *fufun
[M] fufun

587 [A] 鍬・兀禿

[C] qiao 'shovel'
[T] u-tu *u[l]tu
[M] cf. uldefun 'a large hoe made of wood'

588 [A] 鎖・牙失古

[C] suo 'lock'
[T] ya-ši-gu *ya[k]šigu
[M] yaksikû 'bolt of a door'

589 [A] 鑰・筭課

[C] yao 'key'
[T] son-ko — *sonko
[M] no cognate
Franke (1982) suggests M. su- 'to untie, to unhitch'

590 [A] 線・同谷

[C] xian 'thread'
[T] tung-gu — *tunggu
[G] t'oh-kuo (250)
[K] togo/tongo
[M] tonggo
[S] toŋĕ

591 [A] 針・兀墨

[C] zhen 'needle'
[T] u-me — *u[l]me
[G] wuh-lu-meh (249)
[K] ulme
[M] ulme
[S] 'unuu

592 [A] 篦子・墨兒黑

[C] bizi 'fine-toothed comb'
[T] me-r-he — *merhe
[M] merhe
[S] merĕxĕ

593 [A] 梳子・亦的伏

[C] shuzi 'comb'
[T] i-di-fu — *idifu
[G] yih-rh-tih-hung (549)
[K] irdihun
[M] ijifun

594 [A] 蓆子・得兒希

[C] xizi 'mat'
[T] de-r-hi *derhi
[M] derhi
[S] dirixi

595 [A] 枕頭・替兒古

[C] zhentou 'pillow'
[T] ti-r-gu *tirgu
[G] t'i-leh-k'u (550)
[K] tireku
[M] cirku
[S] cunuku, cunuku

596 [A] 桶・忽女

[C] tong 'bucket'
[T] hu-niu *huniu
[M] hunio
[S] xuni

597 [A] 扇・伏塞古

[C] shan 'fan'
[T] fu-se-gu *fus[h]egu
[G] fuh-seh-gu
[K] fushegu
[M] fusheku

598 [A] 犁鏵・兀浦哈郎

[C] lihua 'plough'
[T] u-pu[fu]-ha-lang *ufu hal[h]an
[M] ofoho 'ploughshare'
halhan 'ploughshare'
[N] the character -fu- could be read -pu-, but I have opted for -fu- on the basis of the Manchu form

599 [A] 馬韁繩・木力牙兒伏

[C] majiangsheng 'bridle'
[T] mu-li-ya-r-fu — *muri yarfu
[M] yarfun 'a long leather cord attached to the headstall or bridle, tether' (Norman)
[N] 410-599

600 [A] 匙・撒非

[C] chi 'spoon'
[T] sa-fi — *safi
[M] saifi

601 [A] 箒・額兒古

[C] zhou 'broom'
[T] e-r-gu — *ergu
[M] eriku
[S] 'irěkě

602 [A] 簸・非兀

[C] bo 'winnowing fan'
[T] fi-u — *fi'u
[M] fiyoo

603 [A] 車・塞者

[C] che 'vehicle'
[T] se-ǰe — *seǰe
[G] seh-če (253)
[K] seǰe
[M] sejen
[S] sejěN

604 [A] 網・亦勒

[C] wang 'net'
[T] i-le — *ile
[M] ile

605 [A] 鈴・洪過

[C] ling 'small bell'
[T] hung-go — *hunggo
[M] honggon
[S] hoŋĕN

606 [A] 繩・伏塔

[C] sheng 'string, rope'
[T] fu-ta — *futa
[M] futa
[S] fĕtaa

607 [A] 鐙・禿伏

[C] deng 'stirrup'
[T] tu-fu — *tufu
[G] t'uh-fu (231)
[K] tufu
[M] tufun

608 [A] 旗・凡察

[C] qi 'flag'
[T] fan-ča — *fanča
[G] fan-nah-rh (220)
[K] fannar
[M] no cognate. cf. fangse 'pennant'

< Ch. 幡子 fanzi

Cf also 544

609 [A] 韂・黑兀忒

[C] chan 'saddle-flap'
[T] he-u-te — *he'ute
[G] hei-puh-t'eh (227)
[K] hebte
[M] habta 'the wing of a saddle'

610	[A]	鞦・忽荅剌	
	[C]	qiu 'crupper'	
	[T]	hu-da-la	*hudar[g]a
	[G]	huh-tih-lah (228)	
	[K]	hudila	
	[M]	kûdargan	
611	[A]	梯子・汪	
	[C]	tizi 'ladder'	
	[T]	wang	*wan
	[M]	wan	
	[S]	vaN	
612	[A]	屜・納木其	
	[C]	ti 'drawer'	
	[T]	na-mu-ki	*namuki
	[M]	namki	
613	[A]	酒鍾・奴勒忽塔	
	[C]	jiuzhong 'wine-cup'	
	[T]	nu-le-hu-ta	*nure hu[n]ta
	[M]	huntahan 'cup, mug, glass'	
	[N]	1007-613	
614	[A]	船・的哈	
	[C]	chuan 'boat'	
	[T]	di-ha	*diha
	[G]	tih-hai (254)	
	[K]	dihai	
	[M]	jaha	
	[N]	G. and J. are in the gen. form	

No.	Source	Form	Reconstruction
615	[A]	板箱・兀忒相子	
	[C]	banxiang 'a chest made of boards'	
	[T]	u-te-siang-ze	*u[n]te siangze
	[M]	undehen 'board'	
	[N]	J. *siangze < Ch. xiangzi	
616	[A]	腰刀・羅火	
	[C]	yaodao 'dagger'	
	[T]	lo-ho	*loho
	[G]	lo-huo (235)	
	[K]	loho	
	[M]	loho	
	[S]	lohĕ	
617	[A]	連刀・哈禿	
	[C]	lian dao 'sickle'	
	[T]	ha-tu	*hatu
	[M]	hadufun 'sickle'; hadu- 'to cut with a sickle'	
618	[A]	牛車・亦哈塞者	
	[C]	niuche 'ox-cart'	
	[T]	i-ha-se-ǰe	*iha seǰe
	[N]	411-603	
619	[A]	鞍坐・掃伏	
	[C]	anzuo 'saddle-cushion'	
	[T]	saofu	*šaufu
	[M]	soforo	
620	[A]	帳房・察察星	
	[C]	zhangfang 'tent'	
	[T]	ča-ča-li	*čačari
	[G]	čah-č'ah-li (214)	
	[K]	ǰačili	
	[M]	cacari	

621 [A] 轡頭・哈荅剌

[C] liantou 'bridle'
[T] ha-da-la — *hadala*
[G] t'a-ta (229) (?)
[K] tada (?)
[M] hadala
[S] hadĕlĕ, qadĕlĕ 'bit 'of harness)'

622 [A] 馬鞍子・木力案革木

[C] ma'anzi 'saddle (for horses)'
[T] mu-li-an-ge-mu — *muri anggemu*
[G] 'en-koh-mai (226)
[K] engemer
[M] enggemu
[S] 'emĕŋĕ
[N] 410-622

623 [A] 肚帶・窩羅

[C] dudai 'girth'
[T] o-lo — *olo*
[M] olon

624 [A] 馬槽・木力忽日

[C] macao 'trough (for horses)'
[T] mu-li-hu-ži — *muri huži*
[M] huju
[S] xujuN
[N] 410-624

625 [A] 鞭子・速失哈

[C] bianzi 'whip'
[T] su-ši-ha — *sušiha*
[G] su-ših-kai (230)
[K] sušigai
[M] susiha
[S] ŝuŝihaa, ŝiuŝihaa, susihaa
[N] the G. and K. forms may be in the genitive.

626	[A]	鉤・過活	
	[C]	gou 'hook'	
	[T]	go-ho	*goho
	[M]	gohon	
	[S]	Gohě	
627	[A]	兎毫筆・姑麻洪分黑,非	
	[C]	tuhaobi 'rabbit's hair brush: a fine writing brush'	
	[T]	gu-ma-hung-fun-he-fi	*gu[l]mahun funhe fi
	[N]	420-481-565	
628	[A]	金盔・安出撒叉	
	[C]	jin kui 'golden helmet'	
	[T]	an-ču-sa-ča	*anču sača
	[N]	1064-577	
629	[A]	朝鐘・斡兒多中	
	[C]	chao zhong 'palace bell'	
	[T]	o-r-do-ǰung	*ordo ǰung
	[N]	547-561	
630	[A]	更鼓・經都勒痛克	
	[C]	genggu 'drum for marking each two hour period'	
	[T]	ging-du-le-tung-ke	*ging du-re tungke
	[N]	315-810-re-561	
631	[A]	酒鐔・奴勒麻魯	
	[C]	jiutan 'jug for wine'	
	[T]	nu-le-ma-lu	*nure malu
	[M]	malu	
	[S]	malě	
	[N]	1007-631	

632 [A] 磁碗・禿忽魯

[C] ciwan 'porcelain bowl'
[T] tu-hu-lu *tuhuru
[M] cf. tomoro
[N] -hu- is possibly a mistake for a char. read -mo-

633 [A] 燈臺・非兀剌顧

[C] dengtai 'lampstand'
[T] fi-u-la-gu *fi'ulagu
[G] cf. fei-pen (247) 'lamp'
[K] fibun
[M] cf. hiyabun 'lantern' hiyabulaku 'a lantern rack'

634 [A] 割羊盤・賀泥非塔阿力古

[C] geyang pan 'dish for cutting sheep(meat)'
[T] ho-ni-fi-ta-a-li-gu *honi fita aligu
[M] faita- 'to cut, to slice'
[N] 412-634-583

635 [A] 紡車・佛羅古

[C] fangche 'spinning wheel'
[T] fo-lo-gu *forogu
[M] forko
[S] forequ 'well pulley'

636 [A] 蠅拂・得兒或博多

[C] yingfu 'chowry, fly whisk'
[T] de-r-hue-bo-do *derhue bodo
[M] cf. derhuwe bašakû
[N] Franke (1982) suggests bodo- 'to drive animals to a pre-destined place'
476-636

637 [A] 魚網・泥木哈阿速

[C] yuwang 'fish net'
[T] ni-mu-ha-a-su *nimuha asu
[M] asu
[S] 'asě
[N] 431-637

638 [A] 琵琶・苦魯

[C] pipa 'pipa (a musical instrument similar to a lute)'
[T] ku-lu *kuru
[M] cf. hûru 'a mouth-harp made of cows horn and bamboo'
[N] cf. Mongol quɣur, quur 'balalaika, guitar'
cf. Ligeti, "Anciens éléments", p. 235.

639 [A] 打圍網・撒哈荅亦勒

[C] da wei wang
[T] sa-ha-da-i-le *sahada ile
[M] cf. sahada- 'to hunt in autumn'
[N] 639-604

640 [A] 胡琴・其劄力

[C] huqin 'huqin (a Chinese stringed instrument)'
[T] ki-ǰa-li *kiǰari/kiǰali?
[M] no cognate. Manchu for huqin is onggocon < Mongol ongɣoca 'boat'

641 [A] 哱囉・布魯撴必

[C] beiluo 'beiluo (a military musical instrument)'
[T] bu-lu-dun-bi *burudu-mbi
[M] burde- 'to blow on a conch, to sound advance or retreat on a conch'

642 [A] 鎖吶・牙兒希

[C] suona 'suona (a trumpet-like wind instrument)'
[T] ya-r-hi *yarhi-
[M] no cognate
[N] in the Seikadō text, this word is written ya-hu-hi

643 [A] 熨斗・忽失古

[C] yundou 'flat iron'
[T] hu-ši-gu *hušigu
[M] huwešeku

644 [A] 鐵盔・塞勒撒叉

[C] tie kui 'iron helmet'
[T] se-le-sa-ča *sele sača
[N] 1077-577

645 [A] 皮甲・速古兀失

[C] pi jia 'hide armour'
[T] su-gu-u-ši *sugu u[k]ši
[N] 894-578

646 [A] 鐵甲・塞勒兀失

[C] tie jia 'iron armour'
[T] se-le-u-ši *sele u[k]ši
[N] 1077-578

647 [A] 火箭・他揑魯

[C] huo jian 'iron arrow'
[T] ta-nie-lu *ta niru
[N] 1012-580

648 [A] 鐵鎖・塞勒牙失古

[C] tie suo 'iron lock'
[T] se-le-ya-ši-gu *sele ya[k]šigu
[N] 1077-588

649 [A] 銅鎖・失力牙失古

[C] tong suo 'bronze lock'
[T] ši-li-ya-ši-gu *širi ya[k]šigu
[N] 1066-588

650 [A] 柱杖・退伏

[C] zhuzhang 'walking stick, crutch'
[T] tui-fu *tuifu
[M] teifun
[S] te'ifuN

651 [A] 銅鼓・失力痛克

[C] tong gu 'bronze drum'
[T] ši-li-tung-ke *širi tungke
[N] 1066-562

652 [A] 雨傘・阿古散

[C] yusan 'umbrella'
[T] a-gu-san *agu san
[N] J. san < Chinese
3-652

SECTION EIGHT - PEOPLE

653 [A] 皇帝·哈安

[C] huangdi 'emperor'
[T] ha-an *ha'an
[G] han-'an-ni (272)
[K] haganni
[M] han
[S] haaN
[N] cf. Mongol qaγan
the G. and K. forms
are in the genitive

654 [A] 官·背勒

[C] guan 'official'
[T] bei-le *beile
[G] pei-leh (277)
[K] beile
[M] beilĕ

655 [A] 大人·昂八捏麻

[C] da ren 'important man'
[T] ang-ba-nie-ma *amba nie[l]ma
[G] nieh-rh-ma (331)
[K] niyarma
[M] niyalma
[S] naŋĕ
[N] it is difficult to
determine whether an
-[r]- or an -[l]-
(or neither) should
be inserted here.
1153-655

656 [A] 民・亦忒

[C] min 'people'
[T] i-te *i[l]te
[G] yih-t'eh-'oh (288,297)
[K] itege
[M] cf. irgen
[S] cf. 'irĕxĕN
[N] Ligeti ("Note préliminaire", p. 222) reconstructs ilde for the Grube form, on the basis of Nanai elda

657 [A] 頭目・荅哈剌揑麻

[C] toumu 'chief, leader'
[T] da-ha-la-nie-ma *dahala nie[l]ma
[M] cf. da 'head, chief, master, sovereign. This word may be related to M. dahala- 'to escort'
[N] 657-655

658 [A] 吏・必忒失

[C] li 'clerk'
[T] bi-te-ši *bit[h]e ši
[N] J. *ši < Ch. 師 shi
1094-658

659 [A] 軍・朝哈

[C] jun 'army'
[T] čao-ha *čauha
[G] č'ao-hah (296)
[K] čauha
[M] cooha 'soldier'
[S] cuahĕ
[N] perhaps the Chinese entry should read

軍人 junren 'soldier',

which would more suit the context and the M. equivalent

660 [A] 公・阿木哈

[C] gong 'father-in-law'
[T] a-mu-ha *amuha
[M] amha
[S] 'amĕhĕ

661 [A] 婆・額木黑

[C] po 'mother-in-law'
[T] e-mu-he *emuhe
[M] emhe
[S] 'emĕxĕ

662 [A] 父・阿麻

[C] fu 'father'
[T] a-ma *ama
[G] 'a-min (282)
[K] amin
[M] ama
[S] 'amĕ

663 [A] 母・額墨

[C] mu 'mother'
[T] e-me *eme
[M] cf. eniye
[S] cf. 'eni, 'eni'ee

664 [A] 兄・阿洪

[C] xiong 'elder brother'
[T] a-hung *ahun
[G] 'a-hun-wen (286)
[K] ahun
[M] ahûn
[S] cf. 'ahuNduu 'brother'

665	[A]	弟・豆	
	[C]	di 'younger brother'	
	[T]	deu	*deu
	[G]	teu-wuh-wen (287)	
	[K]	degun	
	[M]	deo	
	[S]	duu	
666	[A]	姐・革革	
	[C]	jie 'elder sister'	
	[T]	ge-ge	*gege
	[M]	gege	
	[S]	gexee	
667	[A]	妹・耨兀	
	[C]	mei 'younger sister'	
	[T]	neu-u	*neu'u
	[G]	nieh-hun-wen (291)	
	[K]	niyohun	
	[M]	non	
	pS]	nuN	
668	[A]	孫・斡莫羅	
	[C]	sun 'grandchild'	
	[T]	o-mo-lo	*omolo
	[G]	woh-moh-lo (285)	
	[K]	omolo	
	[M]	omolo	
	[S]	'omĕlĕ	
669	[A]	女・撒藍追	
	[C]	nü 'girl'	
	[T]	sa-lan-ǰui	*sar[g]an ǰui
	[M]	sargan jui	
	[S]	sahĕNji	
	[N]	669-671	

670 [A] 窮・牙荅洪

[C] qiong 'poor'
[T] ya-da-hung *yadahun
[M] yadahûn
[S] yadĕhĕN

671 [A] 兒・哈哈追

[C] er 'son'
[T] ha-ha-ǰui *haha ǰui
[G] hah-hah-ai (298)
čui-yih (294)
[K] hahai
ǰuwii
[M] haha 'man, male'
jui 'child'
[S] hahe
jii
[N] the G. and K. forms
are in the genitive

672 [A] 醜・歐松

[C] chou 'ugly'
[T] eu-sung *eusun
[G] 'oh-wu (716)
[K] eru
[M] cf. ersun
[S] cf. 'erĕsuN

673 [A] 俊・活着

[C] jun 'handsome'
[T] ho-ǰo *hoǰo
[M] hojo 'healthy, fine'
[S] hojĕ

674 [A] 等・阿力速

[C] deng 'wait'
[T] a-li-su *ali-su
[M] aliya-
[S] 'ialime
[N] -su is an imperative
suffix

675	[A]	你・失	
	[C]	ni 'you'	
	[T]	ši	*ši
	[M]	si	
	[S]	šii	

676	[A]	我・必	
	[C]	wo 'I, me'	
	[T]	bi	*bi
	[G]	cf. mih-ni (853)	
	[K]	mini	
	[M]	bi 'I'	
		mini 'mine'	
	[S]	bii, mini	
	[N]	the G. and K. forms are in the genitive	

677	[A]	伯父・撒荅	
	[C]	bofu 'uncle' (father's elder brother)	
	[T]	sa-da	*sa[k]da
	[M]	cf. sakda 'old'	

678	[A]	伯母・黑黑撒荅	
	[C]	bomu 'aunt' (wife of father's elder brother'	
	[T]	he-he-sa-da	*hehe sa[k]da
	[M]	hehe 'woman, female'	
	[S]	xexě	
	[N]	678-677	

679	[A]	嬸母・兀黑墨	
	[C]	shenmu 'aunt' (wife of father's younger brother)	
	[T]	u-he-me	*uheme
	[M]	uhume	

680 [A] 嫂・阿熱

[C] sao 'sister-in-law'
[T] a-že *aže
[M] aša 'elder brother's wife'
[S] 'ašě, 'asě

681 [A] 叔父・額舍黑

[C] shufu 'uncle' (father's younger brother)
[T] e-se-he *esehe
[M] ecike

682 [A] 女婿・活的

[C] nüxu 'son-in-law'
[T] ho-di *hodi
[G] huo-tih-woh (289)
[K] hodiyo
[M] hojihon
[S] hočěhuN, hocuhuN

683 [A] 舅母・納哈出額木黑

[C] jiumu 'aunt' (wife of mother's brother)
[T] na-ha-ču-e-mu-le *nakaču emule
[N] 684-661

684 [A] 母舅・納哈出

[C] mujiu 'uncle' (maternal uncle)
[T] na-ha-ču *nakaču
[M] nakcu
[N] cf. Ligeti, "Anciens éléments" p. 235

685	[A]	親家・撒都	
	[C]	qinjia 'a relation by marriage'	
	[T]	sa-du	*sadu
	[G]	sah-tu-kai (683)	
	[K]	sadugai	
	[M]	sadun	
686	[A]	家人・博亦揑麻	
	[C]	jia ren 'one of the family; a domestic'	
	[T]	bo-i-nie-ma	*bo-i nie[l]ma
	[N]	525-i(gen)-655	
687	[A]	小舅・墨葉	
	[C]	xiaojiu 'brother-in-law' (wife's elder brother)	
	[T]	meye	*meye
	[M]	meye	
688	[A]	卑幼・阿沙	
	[C]	beiyou 'young, small'	
	[T]	a-ša	*aš[h]a
	[M]	asihan	
	[N]	cf. 1154	
689	[A]	家長・額熱	
	[C]	jiazhang 'head of the family'	
	[T]	e-že	*eže
	[G]	'oh-žan-ni (792)	
	[K]	eǰenni	
	[M]	ejen	
	[S]	'ejĕN	
	[N]	the G.and K. forms are in the genitive.	

690 [A] 奴婢・阿哈

[C] nubei 'slave'
[T] a-ha *aha
[G] 'a-hah-'ai (338)
[K] ahai
[M] aha
[S] 'ahĕ 'servant'
[N] the G. and K. forms are in the genitive

691 [A] 老實・團多

[C] laoshi 'honest'
[T] ton-do *tondo
[G] t'uan-to (407)
[K] tondo
[M] tondo
[S] toNdĕ 'straight, honest'

692 [A] 老人・撒苔捏麻

[C] laoren 'old man'
[T] sa-da-nie-ma *sa[k]da nie[l]ma
[M] sakda 'old'
[S] sahĕdĕ
[N] 692-655
cf. 677

693 [A] 少人・阿沙捏麻

[C] shaoren 'young man'
[T] a-ša-nie-ma *aš[h]a nie[l]ma
[N] 1154(688)-655

694 [A] 好人・賽因捏麻

[C] haoren 'good man'
[T] sai-in-nie-ma *sa'in nie[l]ma
[G] sai-yin (696)
[K] sain
[M] sain
[S] 694-655

695 [A] 富人・拜牙捏麻

[C] fu ren 'rich man'
[T] bai-ya-nie-ma *baya nie[l]ma
[G] poh-yang (pai-yang) (346)
[K] bayan
[M] bayan
[S] ba'iN
[N] 695-655

696 [A] 反人・伏荅速捏麻

[C] fanren 'opponent, rebel'
[T] fu-da-su-nie-ma *fudasu nie[l]ma
[M] fudasi 'recalcitrant, rebellious, obstinate'
[N] 696-655

697 [A] 歹人・額黑捏麻

[C] dai ren 'evil man'
[T] e-he-nie-ma *ehe nie[l]ma
[G] 'oh-hei-poh nieh-rh-ma (337)
[K] ehebe niyarma
[M] ehe niyalma
[S] 'exĕ 'evil, wicked'
[N] G. -poh and K. -be are accusative suffixes
697-655

698 [A] 商人・忽荅厦捏麻

[C] shangren 'merchant'
[T] hu-da-ša-nie-ma *hudaša nie[l]ma
[M] hudaša- 'to trade'
[N] 698-655

699 [A] 賊人・忽魯哈捏麻

[C] zei ren 'thief'
[T] hu-lu-ha-nie-ma *huluha nie[l]ma
[G] hu-lah-hai-nieh-rh-ma (336)
[K] hulahai niyarma
[M] hulha 'thief'
[S] hulĕhaa
[N] the G. and K. forms might be in the genitive
699-655

700 [A] 銀匠·猛古發失

[C] yinjiang 'silversmith'
[T] meng-gu-fa-ši *menggu fa[k]ši
[N] 1065-747

701 [A] 恩人·拜力捏麻

[C] en ren 'benefactor'
[T] bai-li-nie-ma *baili nie[l]ma
[M] baili 'grace, favour, charm'
[N] 701-655

702 [A] 染匠·亦徹發失

[C] ranjiang 'dyer'
[T] i-če-fa-ši *iče fa[k]ši
[M] ice- 'to dye'
[S] 'icimĕ
[N] 702-747

703 [A] 銅匠·失力發失

[C] tongjiang 'bronzesmith'
[T] ši-li-fa-ši *širi fa[k]ši
[N] 1066-747

704 [A] 麻子·別禿

[C] mazi 'pockmarked person'
[T] bie-tu *bietu
[M] cf. biyataha 'a scar on the head, a spot on the head where the hair is sparse; cf. also fiyatun 'scar, blemish, spot'

705 [A] 長子·背夜得捏麻

[C] changzi 'a tall man'
[T] bei-ye-de-nie-ma *beye de nie[l]ma
[N] 887-31-655

706 [A] 帽匠・麻希剌阿剌發失

[C] maojiang 'hat-maker'
[T] ma-hi-la-a-la-fa-ši *mahila ara fa[k]ši
[M] ara- 'to make, to do'
[N] 972-706-747

707 [A] 錫匠・托活羅發失

[C] xijiang 'tinsmith'
[T] to-ho-lo-fa-ši *toholo fa[k]ši
[N] 1068-747

708 [A] 聾子・都禿

[C] longzi 'deaf person'
[T] du-tu *dutu
[M] dutu
[S] dutu

709 [A] 瘦子・禿兒哈

[C] shouzi 'thin person'
[T] tu-r-ha *turha
[G] t'uh-hah (519)
[K] turha
[M] turga, (old form: turha)

710 [A] 風子・額都勒黑

[C] fengzi 'mad person'
[T] e-du-le-he *edule-he
[M] cf. edule- 'to catch cold' < edu 'wind'
[N] cf. 495 'mad dog' J. *edule-he indahu. It seems that in Jurchen *edule- had the connotation 'to go mad'. The Chinese entry is written with

the character 風

feng, without rad. 104; perhaps this is some kind of a calque, or perhaps a mistake.

711 [A] 瞎子・多

[C] xiazi 'blind person'
[T] do — *do
[M] dogo
[S] dohe
[N] is -go missing?

712 [A] 啞子・黑勒

[C] yazi 'dumb person'
[T] he-le — *hele
[M] hele
[S] xelě

713 [A] 痴子・玉禿

[C] chizi 'fool, idiot'
[T] yu-tu — *yutu
[M] yoto

714 [A] 二哥・劄替阿洪

[C] er ge 'second [eldest] brother'
[T] ǰa-ti-a-hung — *ǰati ahun
[M] jacin
[S] jiaci
[N] 714-664

715 [A] 大哥・昂八阿洪

[C] da ge 'eldest brother'
[T] ang-ba-a-hung — *amba ahun
[N] 1153-664

716 [A] 二姐・劄替革革

[C] er jie 'second [eldest] sister'
[T] ǰa-ti-ge-ge — *ǰati gege
[N] 714-666

717	[A]	輕薄・未忽苦	
	[C]	qingbao 'thoughtless, frivolous'	
	[T]	wei-hu-ku	*weihuku
	[M]	weihuken 'light; not serious, frivolous'	
	[S]	cf. ve'ixukĕN 'light; mild (of flavour)'	

718	[A]	謹慎・迓遲	
	[C]	jinshen 'careful'	
	[T]	ya-či	*yači
	[M]	no cognate	

719	[A]	肥・塔魯兀	
	[C]	fei 'fat'	
	[T]	ta-lu-u	*taru'u
	[G]	t'ah-wen (518)	
	[K]	tagun	
	[M]	tarhun	
	[S]	tarĕhuN	

720	[A]	絛子匠・兀木素都勒發失	
	[C]	taozijiang 'maker of belts'	
	[T]	u-mu-su-du-le-fa-ši	*umusu du-re fa[k]ši
	[M]	umiyesun 'belt, girdle, sash' du- 'to beat'	
	[N]	720-810-re-747	

721	[A]	愁・失納必	
	[C]	chou 'to be sad'	
	[T]	ši-na-bi	*šina-bi
	[G]	šen-nah-lah (375)	
	[K]	šinnala	
	[M]	sinagala- 'to mourn'	
	[S]	cf. šinĕhaN 'mourning'	

722 [A] 是・亦奴

[C] shi 'yes'
[T] i-nu *inu
[G] yih-na (706)
[K] ina
[M] inu
[S] 'iN 'too, also'

723 [A] 耍・額非必

[C] shua 'to play'
[T] e-fi-bi *efi-bi
[M] efi-
[S] 'ifimě

724 [A] 起・亦立

[C] qi 'rise'
[T] i-li *ili
[G] yih-lih-pen (424)
[K] ilibun
[M] ili-
[S] 'iimě, 'ilamě

725 [A] 遲・貴荅哈

[C] chi 'late'
[T] gui-da-ha *guida-ha
[M] goida- 'to last for a long time, to endure
[S] Go'idamě 'to take a long time'

726 [A] 子・追

[C] zi 'child'
[T] ǰui *ǰui
[G] čui-yih (294)
[K] ǰuwii
[M] jui
[S] jii
[N] the G. and K. forms may be in the genitive

727 [A] 逃・兀哈哈

[C] tao 'escape'
[T] u-ha-ha *uka-ha
[M] uka-
[S] 'uNqamĕ, 'uqamĕ

728 [A] 家奴・博亦速古

[C] jia nu 'a family servant'
[T] bo-i-su-gu *bo-i sugu
[M] no cognate for *sugu
[N] 525-728

729 [A] 夫妻・額亦額撒剌

[C] fu qi 'husband [and] wife'
[T] e-i-e-sa-la *ei'e sar[g]a
[G] cf. sah-li-'an (293)
[K] sarigan
[M] eigen 'husband'
sargan 'wife'
[S] iixĕn
sarĕhĕN

730 [A] 爺・馬發

[C] ye 'grandfather'
[T] ma-fa *mafa
[M] [t'eh-koh] ma-fah (284)
[K] [tege] mafa
[M] mafa
[S] mafĕ

731 [A] 木匠・莫發失

[C] mujiang 'carpenter'
[T] mo-fa-ši *mo fa[k]ši
[N] 352-747

732	[A]	夷人・猛過捏麻	
	[C]	yiren 'barbarian'	
	[T]	meng-go-nie-ma	*menggo nie[l]ma
	[G]	meng-ku-lu (318)	
	[K]	mongul 'Mongolian'	
	[M]	monggo 'Mongol'	
	[S]	moŋĕ	
	[N]	732-655	
733	[A]	通事・痛塞	
	[C]	tongshi 'interpreter'	
	[T]	tung-se	*tungse
	[N]	J *tungse < Chinese	
734	[A]	胖子・秃魯者黑	
	[C]	pangzi 'fat person'	
	[T]	tu-lu-ǰe-he	*tuluǰe-he
	[M]	tuleje- 'to put on weight, to become portly'	
735	[A]	漢人・泥哈捏麻	
	[C]	Hanren 'Chinese'	
	[T]	ni-ha-nie-ma	*nika nie[l]ma
	[M]	nikan	
	[S]	'iqaN	
	[N]	735-655	

736 [A] 頑耍・歳必額非必

[C] wanshua 'to play'
[T] sui-bi-e-fi-bi *sui-bi efi-bi
[M] efi- 'to play'
[N] this entry is curious. the expression wanshua is normally written 玩耍 and means 'to play, to sport with, to romp' (Mt.7010.a); in this expression, 玩 is interchangeable with 頑. 頑 wan usually means 'obstinate, wayward, stupid, corrupt, greedy, covetous' (Mt); in Manchu there is a series of words beginning with sui- with this general meaning (cf. Norman pp. 250-251) The usual meaning of M. sui-mbi is 'to mix' which does not seem to be appropriate here

737 [A] 急性・哈塔的力

[C] jixing 'quick-tempered'
[T] ha-ta-di-li *hata dili
[M] hatan 'furious, violent, impetuous'
jili 'anger'

738 [A] 慈善・那木活

[C] cishan 'kind, charitable, benevolent, good'
[T] no-mu-ho *nomuho
[G] nen[nun]-muh-huo (340)
[K] nonmuho
[M] nomhon
[S] noměhuN 'well-mannered'

739 [A] 皇帝萬歲·哈安禿墨塞

[C] huangdi wansui 'may the Emperor live for ten thousand years'
[T] ha-an-tu-me-se *ha'an tume se
[G] cf. t'u-man seh-koh (866)
[K] tuman sege
[N] 653-1129-269

740 [A] 皇帝洪福·哈安説迷忽禿力

[C] huangdi hongfu 'Emperor's great happiness'
[T] ha-an-šo-mi-hu-tu-li *ha'an šomi huturi
[G] cf. ['an-pan-lah]
huh-t'uh-rh (803)
[K] [amban(la)] hutur
[M] huturi 'good luck, good fortune'
[N] 653-153-740

741 [A] 愁喜·失納必兀魯珠必

[C] chou, xi 'sad, happy'
[T] ši-na-bi *šina-bi
u-lu-ǰu-bi *ur[g]uǰu-bi
[G] šen-nah-lah (375)
woh-wen-če-leh (372, 374)
[K] šinnala
urgunǰere
[M] sinagan 'mourning'
urgunje- 'to be happy'
[N] 721-741

742 [A] 慷慨·鎮都勒

[C] kangkai 'generous'
[T] ǰen-du-le *ǰendule
[M] no cognate

743 [A] 善人·那木活捏麻

[C] shan ren 'good man'
[T] no-mu-ho-nie-ma *nomuho nie[l]ma
[N] 738-655

744 [A] 奸詐・額徹剳力

[C] jianzha 'crafty, cunning'
[T] e-če-ǰa-li *eče ǰali
[M] cf. eitere- 'to deceive, to defraud'
jalingga 'cunning'

745 [A] 醫人・大夫揑麻

[C] yi ren 'doctor'
[T] dai-fu-nie-ma *daifu nie[l]ma
[M] daifu
[N] daifu < Chinese 大夫 daifu

746 [A] 不是・斡哈

[C] bu shi 'no, not'
[T] o-ha *oka
[M] cf. akû 'particle of negation; there is not, there are not'; cf. also waka 'sentence particle that negates nominal predicates: is not, are not'

747 [A] 匠人・發失揑麻

[C] jiangren 'artisan'
[T] fa-ši-nie-ma *fa[k]ši nie[l]ma
[M] faksi
[S] fahĕši, faqĕši
[N] 747-655

748 [A] 惡人・過速揑麻

[C] eren 'evil man' (?)
[T] go-su-nie-ma *gosu nie[l]ma
[M] cf. gosi- 'to love, to feel compassion for'
[N] perhaps Chinese 惡 e is a mistake for 愛 ai

748-655

749 [A] 裁縫・才風

[C] caifeng 'tailor'
[T] tsai-fung **tsaifung*
[N] < Chinese

750 [A] 軟弱・兀魯忽

[C] ruanruo 'weak'
[T] u-[bu]-lu-hu **uluhu/buluku?*
[N] The *Awanokuni* text has 兀 *u-* for the first character; the *Seikadō* text has 不 *bu-*. There does not seem to be any cognate in Manchu for either form

751 [A] 陀子・横都

[C] tuozi 'hunchback'
[T] heng-du **hendu*
[M] hundu

752 [A] 皮匠・速古發失

[C] pijiang 'tanner'
[T] su-gu-fa-ši **sugu fa[k]ši*
[N] 894-747

753 [A] 甲匠・兀失都勒發失

[C] jiajiang 'armourer'
[T] u-ši-du-le-fa-ši **u[k]ši du-re fa[k]ši*
[N] 578-810-*re*-747

754 [A] 缺唇兒・富木額測

[C] quechuner 'a person with a harelip'
[T] fu-mu-e-tse *fumu etse
[M] Manchu for 'harelip' is omcoko. For J. *etse, cf. esen 'slanting, oblique
[N] 906-754

755 [A] 洗白匠・阿都敖勒發失

[C] xibaijiang 'launderer'
[T] a-du-ao-le-fa-ši *adu ao-re fa[k]ši
[N] 962-931-re-747

756 [A] 泥水匠・伯和發失

[C] nishuijiang 'plasterer'
[T] be-ho-fa-ši *beho fa[k]ši
[N] 213-747

757 [A] 秃子・賀宅

[C] tuzi 'bald person'
[T] ho-to *hoto
[M] hoto
[S] hotě

SECTION NINE - ACTIONS OF PEOPLE

758 [A] 來・丢

[C] lai 'come'
[T] diu *diu
[G] tih-wen (712)
[K] digun
[M] ji-
[S] jime
[N] this is the imperative form; cf. M. jio (an irregular imperative)

759 [A] 去・革揑

[C] qu 'go'
[T] ge-nie *genie
[G] koh-nieh-hei (713)
[K] genehei
[M] gene-
[S] geněmě

760 [A] 跪・揑苦魯

[C] gui 'kneel'
[T] nie-ku-lu *niekuru
[G] mieh-k'u-lu (466)
[K] miyakuru
[M] niyakûra-
[S] yaqurěmě

761 [A] 拜・恨其勒

[C] bai 'bow' (v)
[T] hen-ki-le *hengkile
[G] k'ang-k'oh-leh-mei (751)
[K] kankelemei
[M] hengkile- 'to kowtow'
[S] xeNkilěmě

762 [A] 鞠躬・忽入

[C] jugong 'bow' (v)
[T] hu-žu *hužu
[G] huh-žu-lah (750)
[K] hujula
[M] huju-

763 [A] 賞賜・尚四

[C] shang ci 'reward'
[T] šang-si *šangsi
[N] < Chinese

764 [A] 進貢・忒得墨

[C] jin gong 'offer tribute'
[T] te-de-me *tede-me
[G] t'eh-t'eh-puh-ma (482)
[K] tetebuma
[M] cf. dekdebu- causative of dekde- 'to rise'
[N] perhaps this word could be reconstructed *te[k]de-

765 [A] 筵宴・八剌必

[C] yan yan 'to feast'
[T] ba-la-bi *bara-bi
[M] cf. bara- 'to mix together'; barabu- to mix, to mix among, to mingle together
[N] Manchu for 'to feast' is sarila- . Perhaps ba- here is a mistake

766 [A] 見・阿察

[C] jian 'see'
[T] a-ča *ača
[G] hah-č'ah-pieh (352)
[K] hačabi
[M] aca- 'to meet, to join'
[S] 'acěmě

767	[A]	方物・巴亦兀力	
	[C]	fang wu 'local products'	
	[T]	ba-i-u-li	*ba-i uli
	[G]	wuh-li-yin (580)	
	[K]	ulin	
	[M]	ba 'place' ulin 'goods, property, possessions, wealth'	
	[N]	767-i-767	
768	[A]	回・木力	
	[C]	hui 'return'	
	[T]	mu-li	*muri
	[G]	muh-t'ah-pen (378,379)	
	[K]	mutabun	
	[M]	mari- 'to come back, to go back'	
	[S]	marimĕ	
769	[A]	睡・得都	
	[C]	shui 'sleep'	
	[T]	de-du	*dedu
	[G]	t'eh-tu-leh (355)	
	[K]	tedure	
	[M]	dedu- 'to lie down'	
	[S]	dudumĕ	
770	[A]	坐・忑	
	[C]	zuo 'sit'	
	[T]	te	*te
	[G]	t'eh-pieh (423)	
	[K]	tebi	
	[M]	te-	
	[S]	temĕ	
771	[A]	笑・因者必	
	[C]	xiao 'laugh'	
	[T]	in-ǰe-bi	*inǰe-bi
	[G]	yin-če (461)	
	[K]	inǰe	
	[M]	inje-	
	[S]	'iNjimĕ, 'iNjĕmĕ	

772	[A]	哭・宋谷必	
	[C]	ku 'cry, weep'	
	[T]	sung-gu-bi	*sunggu-bi
	[G]	sang-kuo-lu (460)	
	[K]	sangoru	
	[M]	songgo-	
	[S]	soŋĕmĕ	
773	[A]	說・恨都	
	[C]	shuo 'speak, talk'	
	[T]	hen-du	*hendu
	[G]	hen-tu-lu (467)	
	[K]	henduru	
	[M]	hendu-	
774	[A]	問・佛你	
	[C]	wen 'ask'	
	[T]	fo-ni	*foni
	[G]	mai-fan-ču = fan-ču-mai (444)	
	[K]	fanǰumai	
	[M]	fonji-	
	[SD]	fioNjimĕ	
775	[A]	怕・革勒必	
	[C]	pa 'fear'	
	[T]	ge-le-bi	*gele-bi
	[G]	koh-leh-leh (370, 371)	
	[K]	gelere	
	[M]	gele-	
	[S]	gelĕmĕ	
776	[A]	聽・斷的	
	[C]	ting 'listen'	
	[T]	don-di	*dondi
	[G]	tuan-di-sun (351, 354)	
	[K]	dondisun	
	[M]	donji-	
	[S]	dioNjimĕ	
	[N]	Ligeti "Note préliminaire" suggests *doldi- for the G. form	

777 [A] 敬・秃其

[C] jing 'respect'
[T] tu-ki *tuki
[M] tukiye-
[S] cf. tiukimĕ gisurĕmĕ 'to speak repectfully toward'

778 [A] 和・奴失

[C] he 'harmony'
[T] nu-ši *nuši
[G] nu-ših-yin (432)
[K] nušin
[M] necin 'peaceful, quiet'

779 [A] 到・亦失哈

[C] dao 'arrive'
[T] i-ši-ha *iši-ha
[G] yih-ših-mai (380, 381)
[K] išimai
[M] isi-

780 [A] 羞・吉力出克

[C] xiu 'shame'
[T] gi-li-ču-ke *giričuke
[G] kih-lu-č'uh (345)
[K] giruču
[M] girucun 'shame'
giruke 'shameful'
[S] giricuN, gicikĕ, gicuku

781 [A] 忙・歐深必

[C] mang 'busy'
[T] eu-šin-bi *euši-mbi
[G] 'oh-wuh-lu (362, 363)
[K] egur

[M] ebse- 'to hurry, to hasten, to be busy'

782 [A] 愛・背因必

[C] ai 'love'
[T] bei-yin-bi *beyi-mbi
[G] pei-ye-mei (385)
[K] beyemei
[M] buye-
[S] buyĕmĕ, beyĕmĕ

783 [A] 睡醒・革忒黑

[C] shuixing 'wake up, awake'
[T] ge-te-he *gete-he
[M] gete-
[S] getĕmĕ

784 [A] 惱・伏欣必

[C] nao 'angry, offended'
[T] fu-hin-bi *fuhi-mbi
[G] fei-hi-lah (373, 386)
[K] feshila
[M] fuhiye- 'to get angry'

785 [A] 討・拜失

[C] tao 'ask for'
[T] bai-ši *baiši
[G] poh-šen (415)
[K] baišin
[M] bai-
[S] biamĕ

786 [A] 醉・索托活

[C] zui 'drunk, intoxicated'
[T] su-to-ho *su[k]to-ho
[G] so-t'o-huo (445)
[K] soktoho
[M] sokto
[S] soqĕtĕmĕ, sohĕtĕmĕ, soqĕtumĕ

787	[A]	退・木力	
	[C]	tui 'return'	
	[T]	mu-li	*muri
	[N]	same as 768	
788	[A]	走・伏'力速	
	[C]	zou 'walk'	
	[T]	fu-li-su	*fuli-su
	[M]	feliye-	
	[N]	-su : imperative form	
789	[A]	要・盖速	
	[C]	yao 'want'	
	[T]	gai-su	*gai-su
	[G]	hah-čah-lu (440)	
	[K]	gaǰaru	
	[M]	gai- 'to take'	
	[S]	Giamĕ	
	[N]	-su: imperative form	
790	[A]	進・朶深去	
	[C]	jin 'enter'	
	[T]	do-šin-diu	*došindiu
	[G]	to-šen (413)	
	[K]	došin	
	[M]	dosi- 'to enter'	
	[S]	diošimĕ	
	[M]	-diu is an irr. imper. form of di- 'to come'; cf. M. jio	
791	[A]	動・阿成加	
	[C]	dong 'move'	
	[T]	a-čing-gia	*ačinggia
	[G]	'a-č'ih-tu-lu (447)	
	[K]	ačiduru	
	[M]	acinggiya	

792 [A] 住・塔哈速

[C] zhu 'live at, reside'
[T] ta-ha-su *tahasu
[M] cf. te- 'to live'
[S] teme

793 [A] 使・塔苦哈

[C] shi 'send'
[T] ta-ku-ha *taku[ra]-ha
[G] t'ah-k'u-lah-hai (376,377)
[K] takurahai
[M] takura-
[S] taqureme, taqurume
[N] on the basis of the G, K, M and S forms, perhaps -[ra]- should be inserted into this word

794 [A] 扯・過提

[C] che 'pull, drag, haul'
[T] go-ti *goti
[M] goci-

795 [A] 舞・麻失必

[C] wu 'dance'
[T] ma-ši-bi *ma[k]ši-bi
[M] makši-
[S] mahĕšimĕ, maqĕšimĕ

796 [A] 成・墨忒黑

[C] cheng 'to complete'
[T] me-te-he *mete-he
[M] mute-

797 [A] 偷・忽魯哈

[C] tou 'steal'
[T] hu-lu-ha *hulaha
[M] hulha-
[N] cf. 699

798 [A] 得・八哈

[C] de 'get, obtain'
[T] ba-ha *baha
[M] baha-
[S] bahěmě

799 [A] 買・兀荅

[C] mai 'buy'
[T] u-da *uda
[G] 'ai-wan-tu-mei (417)
[K] aiwandumei
[M] uda-
[S] 'uncamě Giamě

800 [A] 跳・伏出

[C] tiao 'jump'
[T] fu-ču *fu[k]ču
[M] fekce-
[S] fekumě

801 [A] 分・鄧得徹

[C] fen 'divide'
[T] deng-de-če *dendeče
[M] dendece-
[S] deNděmě
[N] cf. 877

802 [A] 搶・都力勒

[C] qiang 'snatch'
[T] du-li-le *dure-re
[G] tao-li-mei (457)
[K] daulimei
[M] duri-
[S] diuimě 'to rob'

803 [A] 借・拙兀

[C] jie 'lend'
[T] ǰue-u *ǰue'u
[M] juwen bu-
[S] juN bumě

804	[A]	賣・翁察	
	[C]	mai 'sell'	
	[T]	ung-ča	*unča
	[M]	unca-	
	[S]	'uNcamě bumě	
805	[A]	與・布	
	[C]	yu 'give'	
	[T]	bu	*bu
	[M]	bu-	
	[S]	bumě	
806	[A]	還・套荅	
	[C]	huan 'return, give back'	
	[T]	tao-da	*taoda
	[M]	tooda-	
	[S]	toděmě, todumě	
807	[A]	看・托哈	
	[C]	kan 'look at'	
	[T]	to-ha	*to-ha
	[M]	tuwa-	
	[S]	taamě	
808	[A]	不要・盖剌誇	
	[C]	buyao 'do'nt want'	
	[T]	gai-la-kua	*gai-rakua
	[N]	J. *-rakua cf. M. -rakû	
809	[A]	生・伴的哈	
	[C]	sheng 'be born'	
	[T]	ban-di-ha	*bandi-ha
	[G]	pan-tih-hai (388)	
	[K]	bandihai	
	[M]	banji-	
	[S]	baNjimě, banjěmě	

810 [A] 打·度

[C] da 'beat, hit'
[T] du *du
[G] tu-ku-mei (464)
[K] dugumei
[M] du- (now written tû-)

811 [A] 捉拿·劄發哈

[C] zhuona 'sieze'
[T] ǰa-fa-ha *ǰafa-ha
[G] čah-fah-pieh (365)
[K] ǰafabi
[M] jafa-
[S] jafěmě

812 [A] 死·不尺黑

[C] si 'die'
[T] bu-či-he *buči-he
[G] puh-č'e-hei (389)
[M] buce-
[S] becěmě

813 [A] 情愿·亦你替哈

[C] qingyuan 'willing'
[T] i-ni-ti-ha *ini tiha
[M] ciha 'willing'
ini cihai 'under his own strength'
[S] ciha'i 'at will, freely, as one wishes'

814 [A] 懶惰·伴忽

[C] landuo 'lazy'
[T] ban-hu *banhu
[M] banuhûn
[S] baněhuN

815 [A] 酒醒・奴勒速不哈

[C] jiuxing 'become sober'
[T] nu-le-su-bu-ha *nure subu-ha
[M] subu-
[S] suvumě
[N] 1007-815

816 [A] 和勸・奴失

[C] he quan 'make harmonious'
[T] nu-ši *nuši
[N] cf. 778

817 [A] 跑馬・木力伏失勒

[C] pao ma 'race horses'
[T] mu-li-fu-ši-le *muri fu[k]ši-re
[M] feksi- 'gallop'
[N] 410-817-re

818 [A] 厮殺・素力必

[C] sisha 'slaughter one another, in battle; a melee'
[T] su-li-bi *suri-bi
[G] so-li-tu-man (455, 484)
[K] soriduman
[M] cf. sori- 'to be in disorder, to be confused'; sorindu- 'to be in total dis-array, to be criss-crossed'

819 [A] 打圍・撒哈荅必

[C] dawei 'hunt' (v)
[T] sa-ha-da-bi *sahada-bi
[G] sah-tah-mei (481)
[K] sahadamei
[M] sahada-
[N] Kiyose points out that the first char. in the J. script version of this word should be read *saha, even though the Ch. transcription is the single char. sa, and has reconstructed the word accordingly

820 [A] 商議・黑兀得

[C] shangyi 'discuss'
[T] he-u-de *he'ude
[M] hebte-

821 [A] 搶擄・道力哈

[C] qiang lu 'to capture'
[T] dao-li-ha *dauri-ha
[M] duri- 'steal, snatch away from'
[S] diurimĕ
[N] cf. 802 *duri-

822 [A] 辭・革捏黑

[C] ci 'take leave'
[T] ge-nie-he *gene-he
[N] cf. 759

823 [A] 嗔怪・伏欣必

[C] chenguai 'rebuke'
[T] fu-hin-bi *fuhi-mbi
[N] cf. 784

824 [A] 不賢良・通墨阿誇

[C] bu xianliang 'not virtuous'
[T] tung-me-a-kua *tungme akua
[N] no cognate
M. for Ch. xianliang
is mergen
J. *akua = M. akû
(negative: there is
not, there is none)

825 [A] 接・我多

[C] jie ' meet'
[T] o-do *o[k]do
[M] okdo-
[S] ohĕdĕmĕ, ohĕdumĕ,
o'udume

826 [A] 怒・的力秃提

[C] nu 'anger, angry'
[T] di-li-tu-ti *dili tuti
[M] jili
[S] jili
[N] *tuti cf. 50

827 [A] 驚・過羅活

[C] jing 'frightened'
[T] go-lo-ho *golo-ho
[M] golo-
[S] gelĕmĕ Golĕmĕ 'to be
palpitating with fear'

828 [A] 尋・伯因必

[C] xun 'search, look for'
[T] be-in-bi *be'i-mbi
[M] bai-

829	[A]	送・伴的黑	
	[C]	song 'send'	
	[T]	ban-di-he	*bandi-he
	[M]	benji-	
830	[A]	迎・我多火	
	[C]	ying 'welcome'	
	[T]	o-do-ho	*o[k]do-ho
	[N]	same as 825	
831	[A]	無用・拜塔誇	
	[C]	wu yong 'useless'	
	[T]	bai-ta-kua	*baita-kua
	[M]	baitakû	
832	[A]	催・哈體必	
	[C]	cui 'urge'	
	[M]	ha-ti-bi	*hati-bi
	[M]	hacihiya-	
833	[A]	喚・素力墨哈的哈	
	[C]	huan 'call, summon'	
	[T]	su-li-me-ha-di-ha	*suri-me gadi-ha
	[M]	suri' 'to cry, shout, scream' gaji- 'to bring hither'	
834	[A]	爭・恨者必	
	[C]	zheng 'struggle'	
	[T]	hen-ǰe-bi	*henǰe/helǰe-bi
	[M]	Franke (1982) suggests cf. M. elǰe- 'to oppose, to resist, defy'	

835 [A] 勸解・塔伏剌哈

[C] quan jie 'mediate, exhort to peace'
[T] ta-fu-la-ha — *tafula-ha
[M] tafula- 'warn, dissuade from, advise against'

836 [A] 不成器・化廈剌誇

[C] bu cheng qi 'will not become a useful person'
[T] hua-ša-la-kua — *huaša-rakua
[M] hûwaša- 'increase, develop, grow, thrive, flourish, get on well, prosper, succeed

837 [A] 作揖・常如剌

[C] zuo yi 'bow, salute'
[T] čang-žu-la — *čanžura
[M] canjura- 'to greet by holding joined hands up at face level and bowing slightly'

838 [A] 答應・大納剌

[C] daying 'agree'
[T] da-na-la — *dana-ra
[M] no cognate

839 [A] 思量・伏捏占必

[C] siliang 'consider'
[T] fu-nie-ǰan-bi — *funieǰa-mbi
[M] funiyagan 'judgement, reasoning faculty, discernment'

840 [A] 不來・的勒誇

[C] bu lai 'don't come'
[T] di-le-kua *di-rekua
[N] 758-rekua 'neg. imper.'

841 [A] 肚飢・後力兀倫必

[C] du ji '[stomach] hungry'
[T] heu-li-u-lun-bi *heuli uru-mbi
[M] uru- 'hungry'
[S] 'uruněmě, 'urunumě
[N] 893-841

842 [A] 曉得・兀二希黑

[C] xiaode 'know, understand'
[T] u-r-hi-he *ulhi-he
[M] ulhi 'understand'
[S] 'uliximě

843 [A] 仔細問・荅忽荅忽佛你速

[C] zixi wen 'ask in detail'
[T] da-hu-da-hu-fo-ni-su *dahu dahu foni-su
[M] dahu- 'to do once more, over and over'
[N] 843-774-su (imper.)

844 [A] 拿來了・哥的哈

[C] nalai-le 'brought'
[T] go-di-ha *godi-ha
[M] gaji- 'bring'
[N] cf. 833 *gadi-
844-ha

845 [A] 不知道・撒剌誇

[C] bu zhidao 'don't know'
[T] sa-la-kua *sa-rakua
[N] 42-rakua

846 [A] 不要這等・兀墨兀塔剌

[C] buyao zhe deng 'do not act like this'
[T] u-me-u-ta-la *ume utala
[M] ume 'verb used for negating imperatives (stands before the imperfect participle)'
utala 'so much (many) as this'
uttu 'thus, like this, so'
[S] 'utu 'in this way'

847 [A] 一起走・額木得伏力速

[C] yiqi zou 'go together'
[T] e-mu-de-fu-li-su *emu-de fuli-su
[M] emu 'one'
de 'locative particle'
J. *emu-de 'at one = altogether'(?)
fuli-su cf. 201
[N] In both *Awanokuni* and *Seikadō* texts, the Ch. version reads 'yiqi deng' 一起等 ('wait together'), a scribal error probably influenced by 846

848 [A] 教導・塔提

[C] jiaodao 'teach'
[T] ta-ti *tati
[G] t'ah-t'i-puh-lu (805)
[T] tatiburu
[M] taci- 'learn'
[S] tacimĕ

849 [A] 早起・額兒得夜

[C] zao qi 'get up early'
[T] e-r-de-ye — *erde ye
[M] erde 'early'
cf. ili- 'to get up'
[S] cf. iimě 'to get up'
[N] S. ilamě = M. ili-

850 [A] 夢・托力希

[C] meng 'dream'
[T] to-li-hi — *tolihi
[G] t'oh-hing (356)
[K] tolgin
[M] tolgi- 'to dream'
tolgin 'dream'
(old form: tolhi-)
[S] tioloxiN, tioloxiněmě

851 [A] 請酒・奴勒蓋其

[C] qing jiu 'ask for wine'
[T] nu-le-gai-ki — *nure gai-ki
[N] -ki = optative form
1007-789

852 [A] 進馬・木力忒忒

[C] jin ma 'bring in horses'
[T] mu-li-te-te — *muri tete
[N] 410-764
cf. form J. *tete-/
*te[k]te- as distinct
from *tede-/*te[k]de-
in 764, but similar to
the G./ K. form (cf. K.
*tetebuma)

853 [A] 放心・妹勒欣荅

[C] fang xin 'do not worry'
[T] mei-le-hin-da — *meile hinda
[N] the M. equivalent is mujilen sinda-; a lit. translation of the Ch. fang xin (lit.) 'put down your heart'. The J. word for 'heart' is given in 942 as *mužile, but in 941 (Ch. zhi xin 'to know one's heart' as *meile sa-bi. Perhaps *meile is a contracted form of *mužile? M. meiren means 'shoulder' and does not seem to be related.

854 [A] 準備・塔暇非阿力速

[C] zhunbei 'prepare, make preparations'
[T] ta-hia-fi-a-li-su — *tahia-fi ali-su
[M] dagila- 'to prepare, to get ready'
-fi is the past participial suffix
ali- 'receive, take'
-su is an irr. imper. suffix

855 [A] 慢慢走・奴哈伏力速

[C] manman zou 'go slowly'
[T] nu-ha-fu-li-su — *nuha fuli-su
[G] nu-han (454)
[K] nuhan
[M] nuhan 'at ease, easygoing'
[N] 855-201-su
(cf. 847)

856 [A] 朝廷重賞・哈安兀者尚四

[C] chaoting zhong shang
'the court will
reward you well'

[T] ha-an-u-je-sang-si *ha'an uǰe šangsi

[N] 653-67-763

857 [A] 囬去不許作歹・木力兀墨額黑劄發剌

[C] huiqu buxu zuo dai
'when you return you
must not do anything
bad'

[T] mu-li-u-me-e-he
ǰa-fa-la *muri ume ehe
ǰafa-ra

[M] jafa- 'assume, enter
on, apply oneself to,
take up'
ehe 'evil, wicked' (697)

[N] 768-846-697-857

858 [A] 年年進貢・阿捏阿捏得忒得墨丢

[C] niannian jin gong 'bring
in tribute every year'

[T] a-nie-a-nie-de-te-me-diu *anie anie de
tede-me diu

[N] 284-284-de[loc.part.]
764-me[gerund]-758[imper.]

859 [A] 今後進好馬來・額吉阿木失賽木力忒得墨丟

[C] jin hou jin hao ma lai 'from now on bring in good horses'

[T] e-gi-a-mu-ši-sai mu-li-te-de-me-diu — *e[r]gi amuši sai muri tede-me diu

[M] J. *e[r]gi amusi = M. ereci amasi 'from here on'

[N] in the Chinese text, 馬 ma 'horse' is written 高 gao 'high'; a scribal error
859-694-410-764-me-758

860 [A] 不許犯邊・兀墨者尺巴得道力剌

[C] bu xu fanbian 'you must not violate the border'

[T] u-me-ǰe-či-ba-de dao-li-la — *ume ǰeči ba-de dauri-ra

[N] *ǰeči ba-de is lit. 'in the area of the border'; ba = place; -de 'loc. suffix'
The Seikadō text here (according to Ishida) has bianfan; the Awonokuni fanbian, which is correct.

861 [A] 好生排着・賽哈者兒墨亦立

[C] haosheng paizhe 'line up well'
[T] sai-ha-ǰe-r-me-i-li *saika ǰerme ili
[M] saikan 'nicely'
jergile- 'to be in order, to be arranged according to rank'
[N] perhaps the transcription is at fault here
861-724

862 [A] 不許說話・兀墨吉速勒

[C] bu xu shuo hua 'you are not allowed to talk'
[T] u-me-gi-su-le *ume gisure
[M] gisure-
[S] gisurěmě
[M] 846-862

863 [A] 不要動身・兀墨背夜阿成加剌

[C] bu yao dong shen 'you must not move your body'
[T] u-me-bei-ye-a-čing-gia-la *ume beye ačinggia-ra
[N] 846-887-791-ra

864 [A] 好生行禮・賽哈朶羅荅哈

[C] haosheng xing li 'perform the ceremony well'
[T] sai-ha-do-lo-da-ha *saika doro daha
[M] doro 'rite, ritual'
daha- 'obey, follow'
[N] 861-864-864

865 [A] 不要奪人財物・兀墨捏麻亦兀力都力勒

[C] bu yao duo ren caiwu
'do not steal other
people's property'
u-me-nie-ma-i
u-li-du-li-le — *ume nie[l]ma-i duri-re

[N] 846-655-i[gen.]-767-802-re

866 [A] 不許多要酒肉・兀墨伏測奴勒牙力蓋剌

[C] bu xu duo yao jiu rou
'do not want too much
wine and meat'

[T] u-me-fu-tse-nu-le
ya-li-gai-la — *ume futse nure yali gai-ra

[M] no cognate for *futse;
M. for 'too much' is
dabali. Franke (1982)
suggests M. fusen,
glossed in Hauer as
'Fortpflanzung, Zuchtung,
Vermehrung' and in Norman
as 'propagation'

[N] 846-866-1007-917-789-ra

867 [A] 法度利害・朶羅提塔忙哈

[C] fadu lihai 'the laws are
severe'

[T] do-lo-ti-ta-mang-ha — *doro ti[k]ta mangga

[M] doro 'right way, moral'
ciktan 'relationship,
natural law, principle'

[N] 867-227

868 [A] 不要往上看・兀墨兀順托剌

[C] bu yao wang shang kan
'do not look upwards'

[T] u-me-u-sun-to-la *ume us[h]un to-ra

[M] wesihun 'upwards'

[N] 846-868-807-ra

869 [A] 不要擡頭・兀住兀墨禿苦失

[C] bu yao tai tou
do not lift your head'

[T] u-ǰu-u-me-tu-ku-ši *uǰu ume tuku-ši

[M] tukiye- 'to lift up'

[N] perhaps -ši is a mistake,
one might expect -la;
cf. however Manchu
tukiyeshun 'looking up,
facing upwards'
880-846-869

870 [A] 不要咳嗽・兀墨伏察剌

[C] buyao kesou 'do not cough'

[T] u-me-fu-ča-la *ume fuča-ra

[N] 846-957-ra

871 [A] 好生歸順朝廷・賽看哈安荅哈

[C] haosheng guishun chaoting
'submit properly to
the throne'

[T] sai-kan-ha-an-da-ha *saikan ha'an daha

[N] In the Seikadō text,
-kan- is omitted
861-653-864 (cf. 14)

872 [A] 照舊做買賣·佛亦革塞忽荅廈

[C] zhaojiu zuo maimai
'do business as before'
[T] fo-i-ge-se-hu-da-ša *fo-i gese hudaša
[N] 195-i[gen.]-26-698

873 [A] 今日進番字·額能吉必忒朶深必

[C] jinri jin fan zi 'today offer barbarian [native] writing'
[T] e-neng-gi-bi-te do-šin-bi *enenggi bit[h]e doši-mbi
[N] 281-1094-790-mbi

874 [A] 叩頭時叩頭·恨其勒失恨其勒

[C] koutou shi koutou 'when it is time to kowtow, kowtow'
[T] hen-ki-le-ši-hen-ki-le *hengikle-ši hengkile
[N] this construction is presumably based on Chinese. Franke (1982) suggests that -ši might be the same as Manchu -ci, the conditional gerund suffix
761-874

875 [A] 起來時起來·亦立失亦立

[C] qilai shi qilai 'when it is time to rise, rise'
[T] i-li-ši-i-li *ili-ši ili
[N] cf. comments 874
724-874

876 [A] 鞠躬時鞠躬・忽入失忽入

[C] jugong shi jugong 'when it is time to bow, bow'

[T] hu-žu-ši-hu-žu — *hužu-ši hužu

[N] 762-874

877 [A] 分散下程・夏承鄧得徹

[C] fen san xia cheng 'disperse according to the set procedure'

[T] hia-čeng-deng-de-če — *hia čeng dendeče

[N] J. *hia čeng < Ch. xia cheng 'in accordance with a set procedure' 877-801

878 [A] 今日領賞・額能吉尚四阿林必

[C] jinri lingshang 'today you will be rewarded'

[T] e-neng-gi-šang-si a-lin-bi — *enenggi šangsi ali-mbi

[M] ali- to accept, receive

[N] 281-763-878

879 [A] 明日謝恩・替麻哈能吉恨其勒

[C] mingri xie en 'tomorrow you will give thanks [for the kindnesses bestowed on you]'

[T] ti-me-ha-neng-gi hen-ki-le — *timaha nenggi hengkile

[N] the J. expression is lit. 'tomorrow you will kowtow'

SECTION TEN - PARTS OF THE BODY

880 [A] 頭・兀住

	[C]	tou 'head'	
	[T]	u-ǰu	*uǰu
	[G]	wuh-ču (492)	
	[K]	uǰu	
	[M]	uju	
	[S]	'uju	

881 [A] 目・牙撒

	[C]	mu 'eye'	
	[T]	ya-sa	*yasa
	[G]	ya-ši (496)	
	[K]	yaši	
	[M]	yasa	
	[S]	yasĕ	

882 [A] 耳・尚

	[C]	er 'ear'	
	[T]	šang	*šan
	[G]	ša-hah (497)	
	[K]	šaa	
	[M]	šan	
	[S]	šaN, saN	

883 [A] 鼻・宋吉

	[C]	bi 'nose'	
	[T]	sung-gi	*sunggi
	[G]	suang-kih (501)	
	[K]	songi	
	[M]	songgiha 'tip of the nose'	

884 [A] 口・昂哈

[C]	kou 'mouth'	
[T]	ang-ha	*angga*
[G]	'an-hah[ka] (494)	
[K]	amga	
[M]	angga	
[S]	'aŋĕ	

885 [A] 舌・亦冷吉

[C]	she 'tongue'	
[T]	i-leng-gi	*ilenggi*
[G]	yih-leng-ku (499)	
[K]	ilengu	
[M]	ilenggu	
[S]	'ileŋĕ, 'ilŋi	

886 [A] 齒・未黑

[C]	chi 'teeth'	
[T]	wei-he	*weihe*
[G]	we-hei (495)	
[K]	weihe	
[M]	weihe	
[S]	viixĕ	

887 [A] 身・背夜

[C]	shen 'body'	
[T]	bei-ye	*beye*
[G]	pei-ye (490)	
[K]	beye	
[M]	beye	
[S]	be'i	

888 [A] 手・哈剌

[C]	shou 'hand'	
[T]	ha-la	*gala*
[G]	hah[ka]-lah (504)	
[M]	gala	
[S]	Galĕ	

889 [A] 脚·伯帖

[C] jiao 'foot'
[T] be-tie *betie
[G] puh-tih-hei (505)
[K] budihe
[M] bethe
[S] betĕxĕ, betĕkĕ
[N] in view of the G. and M. forms, perhaps a reconstruction *bet[h]ie or *bet[h]e is possible

890 [A] 髮·分黑

[C] fa 'hair'
[T] fun-he *funhe
[N] cf. 481

891 [A] 面·得勒

[C] mian 'face'
[T] de-le *dere
[G] t'eh-'oh (491)
[K] tee
[M] dere
[S] derĕ

892 [A] 心·捏麻

[C] xin 'heart'
[T] nie-ma *niema
[M] niyaman
[S] niamĕN

893 [A] 腹·後力

[C] fu 'stomach'
[T] heu-li *heuli
[M] hefeli, hefeliye
[S] kevĕlĕ, xevĕlĕ

894 [A] 皮・速古

[C] pi 'skin'
[T] su-gi [=gu] *sugu
[G] su-ku (514)
[K] sugu
[M] suku
[S] soqě
[N] the transcription

char. 吉 -gi

must be a mistake

for 古 -gu;

c.f. 645, 752 as well as the G. and M. forms

895 [A] 骨・吉郎吉

[C] gu 'bone'
[T] gi-lang-gi *giranggi
[G] kih-po-kih = kih-lang-kih (510)
[K] girangi
[M] giranggi
[S] giraŋě

[N] the char. 波 po

in G. 510 should be

浪 lang

896 [A] 腦後・忽荅

[C] naohou 'back part of the head'
[T] hu-da *huda
[M] hoto 'cranium'
[S] hotě

897	[A]	眼珠・牙撒發哈	
	[C]	yanzhu 'pupil [of the eye]'	
	[T]	ya-sa-fa-ha	*yasa faha
	[M]	yasa faha	
	[S]	yasĕfahĕ	
898	[A]	眉毛・發塔	
	[C]	meimao 'eyebrow'	
	[T]	fa-ta	*fata
	[G]	fei-t'ah (500)	
	[M]	faitan	
	[S]	yasĕfa'idĕN	
899	[A]	喉・必剌	
	[C]	hou 'throat'	
	[T]	bi-la	*bil[h]a
	[M]	bilha	
	[S]	bilĕhaa	
900	[A]	腮・分尺	
	[C]	sai 'cheek'	
	[T]	fun-či	*funči
	[M]	fulcin	
	[S]	filiciN	
	[N]	as in similar cases, it is difficult to decide between *funči and *fulči	
901	[A]	乳・姑谷	
	[C]	ru 'breast'	
	[T]	gu-gu	*gugu
	[G]	huh-hun (541)	
	[K]	huhun	
	[M]	huhun	
	[S]	xuxuN	

902 [A] 鬚·撒

[C] xu 'whiskers'
[T] sa-[ ] — *sa[ ]?
[M] salu
[S] salĕ
[N] perhaps -lu is missing from the transcription

903 [A] 背·費徹

[C] bei 'back'
[T] fi-če[=sa] — *fisa
[G] fei-sah (503)
[K] fisa
[M] fisa
[S] fisaa

[N] 徹 -če is a scribal error for 撒 -sa

904 [A] 胷·痛革

[C] xiong 'chest'
[T] tung-ge — *tungge
[G] t'ung-'oh (502)
[K] tunge
[M] tunggun
[S] tuŋĕN

905 [A] 臍·額冷古

[C] qi 'navel'
[T] e-leng-gu — *elenggu
[M] ulenggu
[S] 'uluŋu

906 [A] 口唇·昂哈富莫

[C] kouchun 'lips'
[T] ang-ha-fu-mo — *angga fumo
[G] fuh-muh (498)
[K] fumu
[M] femen
[S] femĕN

907 [A] 脇・額兀尺

[C] xie 'ribs'
[T] e-u-či *e'uči
[M] ebci
[S] 'efěci

908 [A] 腰・朶額

[C] yao 'waist'
[T] do-e *do'e
[M] darama, dara
[S] darěmě

909 [A] 膝・布希

[C] xi 'knee'
[T] bu-hi *buhi
[M] buhi

910 [A] 肩・妹勒

[C] jian 'shoulder'
[T] mei-re *meire
[M] meiren
[S] miriN

911 [A] 手節・哈剌劄剌

[C] shoujie 'knuckles'
[T] ha-la-ǰa-la *gala ǰala
[M] jalan
[S] jalěN
[N] 888-911

912 [A] 手指・哈剌深木洪

[C] shouzhi 'finger'
[T] ha-la-šin-mu-hun *gala šinmuhun
[M] simhun
[S] šiumuxuN
[N] 888-912

913 [A] 腿肚·素思哈後力

[C] tuidu 'calf [of the leg]'
[T] su-s -ha-heu-li *susha heuli
[N] 916-893

914 [A] 指甲·希塔洪

[C] zhijia 'fingernail'
[T] hi-ta-hung *hitahun
[M] hitahûn
[S] kiatěhuN

915 [A] 脚拐·伯帖賽哈荅

[C] jiaoguai 'shin'
[T] be-tie-sai-ha-da *betie saihada
[M] saihada
[N] 889-915

916 [A] 腿·素思哈

[C] tui 'leg'
[T] su-s -ha *susha
[M] suksaha 'thigh'

917 [A] 肉·牙力

[C] rou 'flesh, meat'
[T] ya-li *yali
[G] ya-li (511, 521)
[K] yali
[M] yali
[S] yali

918 [A] 脚跟·伯帖貴

[C] jiaogen 'heel'
[T] be-tie-gui *betie gui
[M] guye
[N] 889-918

919 [A] 肝·發洪

[C] gan 'liver'
[T] fa-hung *<u>fahun</u>
[M] fahûn
[S] fahuN

920 [A] 血·生吉

[C] xue 'blood'
[T] šeng-gi *<u>šenggi</u>
[G] seh-kih (512)
[K] segi
[M] senggi
[S] s̀iŋĕ

921 [A] 腸·肚哈

[C] chang 'intestines'
[T] du-ha *<u>duha</u>
[G] tu-hah (507)
[K] duha
[M] duha
[S] duhaa

922 [A] 肺·兀浦

[C] fei 'lung'
[T] u-pu[?] *<u>upu</u>
[M] ufuhu
[S] 'ufux

[N] the char. 浦 has the reading <u>pu</u>, but in view of the M. and S. equivalents, it would seem to be read here <u>fu</u>

923 [A] 膽·失力希

[C] dan 'gall-bladder'
[T] ši-li-hi *<u>šilihi</u>
[G] ših-li-hi (516)
[K] šilihi
[M] silhi
[S] s̀ilixi

924 [A] 汗・内

[C] han 'sweet'
[T] nei — *nei
[M] nei
[S] lii

925 [A] 髓・兀木哈

[C] sui 'marrow [of bone]'
[T] u-mu-ha — *umuha
[M] umgan (old form: umhan)
[S] 'uměhaN

926 [A] 力・忽速

[C] li 'strength'
[T] hu-su — *husu
[G] huh-sun (513)
[M] hûsun
[S] husuN

927 [A] 梳頭・兀住亦的

[C] shu tou 'comb the hair'
[T] u-ǰu-i-di — *uǰu idi
[M] iji-
[N] 880-927

928 [A] 光頭・兀住吉塔洪

[C] guangtou 'bald head'
[T] u-ǰu-gi-ta-hung — *uǰu gitahun
[M] gincihiyan 'smooth, even, glazed'
[N] 880-928

929 [A] 留頭・兀住分黒素老

[C] liu tou 'to let one's hair grow long'
[T] u-ǰu-fun-he-su-lao — *uǰu funhe sulau
[M] sulabu- 'to let free [as of hair]'
[N] 880-481-929

930 [A] 開眼・牙撒内

[C] kai yan 'open the eyes'
[T] ya-sa-nei *yasa nei
[N] 881-46

931 [A] 洗臉・得勒敖

[C] xi lian 'wash the face'
[T] de-le-au *dere au
[M] obo- 'to wash'
[S] 'ovĕmĕ, 'ovumĕ
[N] 891-931

932 [A] 開口・昂哈内

[C] kai kou 'open the mouth'
[T] ang-ha-nei *angga nei
[N] 884-46

933 [A] 閉眼・牙撒你出

[C] bi yan 'close the eyes'
[T] ya-sa-ni-ču *yasa niču
[M] nicu- 'to close the eyes'
[N] 881-993

934 [A] 漱口・昂哈失力夏

[C] shu kou 'wash the mouth'
[T] ang-ha-ši-li-hia *angga šilihia
[M] silgiya- 'to rinse out [the mouth with water]'
[N] 884-934

935 [A] 剃頭・兀住伏日

[C] ti tou 'shave the head'
[T] u-ǰu-fu-ži *uǰu fuži
[M] fusi- 'to shave'
[N] 880-935

936 [A] 嘆氣・塞牒勒深必

[C] tan qi 'sigh' (v)
[T] se-die-le-šin-bi — *sedieleši-mbi
[M] sejile-
[S] sejilěmě

937 [A] 涕噴・牙尺墨

[C] tifen 'sneeze' (v)
[T] ya-či-me — *yači-me
[M] yacihiya-
[S] yacixiamě

938 [A] 出淚・的剌墨禿提黑

[C] chu lei 'weep'
[T] di-la-me-tu-ti-he — *dila-me tuti-he
[M] jila- 'to feel pity for'
[N] 938-me-50-he

939 [A] 眼跳・牙撒伏春必

[C] yan tiao 'eye twitches'
[T] ya-sa-fu-čun-bi — *yasa fu[k]ču-mbi
[M] fekce- 'to jump'
[S] fekumě
[N] 881-939

940 [A] 費心・歲剌出哈

[C] fei xin 'worry, be distressed'
[T] sui-la-ču-ha — *suilačuka
[M] suilacuka 'painful, distressing'

941 [A] 知心・妹勒撒必

[C] zhi xin 'to know one's heart [mind]'
[T] mei-le-sa-bi — *meile sa-bi
[N] 852-42-bi

942 [A] 心寬・木日勒我撮

[C] xin kuan 'magnanimous'
[T] mu-ži-le-o-tso *mužile o[n]tso
[G] meh[mai]-žih-lan-[poh] (506)
[K] meǰilenbe
[M] mujilen 'heart, mind'
onco 'magnanimous'
[N] cf. 852 and 941 above
the G. and K. forms are
in the accusative

943 [A] 心直・木日勒團多

[C] xin zhi 'heart is upright'
[T] mu-ži-le-ton-do *mužile tondo
[N] 942-691

944 [A] 撁手・哈剌劄發

[C] qian shou 'hold the hand'
[T] ha-la-ǰa-fa *gala ǰafa
[M] jafa- 'to catch hold of'
[S] jafěmě
[N] 888-944

945 [A] 叉手・哈剌照剌

[C] cha shou 'join the hands
[in greeting]'
[T] ha-la-ǰao-la *gala ǰaula
[M] joola-
[N] 888-945

946 [A] 拍手・發郎哈都

[C] pai shou 'clap the hands'
[T] fa-lang-ha-du *falangga du
[M] [galai] falangga
[S] [Gale'i] faleŋě
[N] 946-810

947 [A] 搔痒·兀廈必

[C] saoyang 'scratch'
[T] u-ša-bi *u̲š̲a̲-̲b̲i̲
[M] waša-
[S] vašěmě, vasěmě

948 [A] 洗澡·歐塞

[C] xizao 'wash, bathe'
[T] eu-se *e̲u̲s̲e̲
[M] ebiše-
[S] 'efešěmě, 'efěsěmě 'to swim'

949 [A] 頭疼·兀住倪們必

[C] tou teng 'head ache'
[T] u-ǰu-ni-men-bi *u̲ǰ̲u̲ ̲n̲i̲m̲e̲-̲m̲b̲i̲
[N] 880-952

950 [A] 指節·深木洪劄剌

[C] zhijie 'knuckles'
[T] šin-mu-hung-ǰa-la *š̲i̲n̲m̲u̲h̲u̲n̲ ̲ǰ̲a̲l̲a̲
[N] 912-911

951 [A] 聲·的魯阿

[C] sheng 'voice'
[T] di-lu-a *d̲i̲l̲u̲'̲a̲
[G] tih-leh-'an (780)
[K] dilgan
[M] jilgan
[S] jilěhaN

952 [A] 疼·倪們必

[C] teng 'painful'
[T] ni-men-bi *n̲i̲m̲e̲-̲m̲b̲i̲
[M] nime-
[S] niměmě

953 [A] 鼻梁・宋吉禿剌

[C] biliang 'bridge of the nose'
[T] sung-gi-tu-la *sunggi tura*
[M] tura 'pillow, post, support' (cf. 560)
[S] turaa 'post'
[N] 883-953

954 [A] 鼻孔・宋吉桑哈

[C] bikong 'nostril'
[T] sung-gi-sang-ha *sunggi sangga*
[M] sangga 'cave'
[S] saŋě

955 [A] 心焦・木日勒着我心

[C] xinjiao 'distressed'
[T] mu-ži-le-ǰo-o-bi *mužile jo'o-bi*
[G] čoh-puh-wen (844)
[K] jobogun
[M] jobo-
[S] jověmě, jovumě 'to suffer'

956 [A] 頭暈・兀住墨禿

[C] tou yun 'dizzy, giddy'
[T] u-ǰu-me-tu *uǰu me[n]tu*
[M] mentuhun 'stupid, silly'
[S] meNtuxuN

957 [A] 咳嗽・伏察必

[C] kesou 'cough' (v)
[T] fu-ča-bi *fuča-bi*
[M] fucihiya-
[S] fěqěsamě

958 [A] 低頭・兀住的荅

[C] di tou 'lower the head'
[T] u-ǰu-di-da — *uǰu dida
[M] uju gida- 'to let the head hang'
[N] 880-958

959 [A] 脚指・伯帖深木洪

[C] jiaozhi 'toe'
[T] be-tie-šin-mu-hung — *betie šinmuhun
[N] 889-912

960 [A] 大膽・朱力希昂八

[C] da dan 'courageous, cheeky'
[T] ši-li-hi-ang-ba — *šilihi amba
[N] both Ch. and J. expressions lit. mean 'big gall-bladder'
923-1153

961 [A] 肚疼・後力倪們必

[C] du teng 'stomach ache'
[T] heu-li-ni-men-bi — *heuli nime-mbi
[N] 893-952-mbi

SECTION ELEVEN - CLOTHING

962	[A]	衣・阿都	
	[C]	yi 'clothes'	
	[T]	a-du	*adu
	[G]	hah-tu (554)	
	[K]	hadu	
	[M]	adu	
963	[A]	布衫・大古	
	[C]	bushan 'shirt'	
	[T]	da-gu	*dagu
	[N]	cf. 980	
964	[A]	襖子・托羅斡	
	[C]	aozi 'jacket'	
	[T]	to-lo-gan	*tologan
	[M]	no cognate	
965	[A]	帶子・兀切	
	[C]	daizi 'belt'	
	[T]	u-čie	*učie
	[M]	uše	
966	[A]	裙・忽失哈	
	[C]	qun 'skirt'	
	[T]	hu-ši-ha	*hušiha
	[G]	huh-ših-'an (552)	
	[K]	husigan	
	[M]	husihan	

967 [A] 褲・哈剌古

[C] ku 'trousers'
[T] ha-la-gu *halagu
[G] hah-lah-k'u (553)
[K] halaku
[M] halakû

968 [A] 靴・谷魯哈

[C] xue 'boot'
[T] gu-lu-ha *guluha
[G] ku-lah-hah (546)
[K] gulaha
[M] gûlha
[S] Gulěhaa

969 [A] 襪子・伏莫尺

[C] wazi 'socks'
[T] fu-mo-či *fumoči
[G] fuh-č'i (556)
[K] foci
[M] fomoci

970 [A] 鞋・掃

[C] xie 'shoe'
[T] sao *sau
[G] sa-pu (555)
[K] sabu
[M] sabu
[S] savě

971 [A] 大帽・博羅

[C] da mao 'big hat'
[T] bo-lo *boro
[M] boro 'hat worn during summer'

972 [A] 小帽・麻希剌

[C] xiao mao 'small hat' — *mahila
[T] ma-hi-la
[G] ma-hi-lah (547)
[K] mahila
[M] mahala
[S] mahĕlĕ

973 [A] 綿衣・苦不阿都

[C] mian yi 'wadded clothes' — *kubu adu
[T] ku-bu-a-du
[N] 381-962

974 [A] 段・素者

[C] duan 'satin' — *suǰe
[T] su-ǰe
[G] su-če (563)
[K] suǰe
[M] suje
[S] sujii

975 [A] 布・博素

[C] bu 'cloth' — *bosu
[T] bo-su
[G] puh-su (559)
[K] bosu
[M] boso
[S] bosĕ

976 [A] 夾衣・住勒素阿都

[C] jia yi 'lined clothes' — *ǰuresu adu
[T] ǰu-le-su-a-du
[M] jursu (etuku) 'padded clothing, clothing made of two layers'
[N] 976-962

977 [A] 穿·額秃

[C] chuan 'wear'
[T] e-tu *etu
[G] 'oh-t'uh-hung (846)
[K] etuhun
[M] etu-
[S] 'utumĕ

978 [A] 褡護·得黑勒

[C] dahu 'type of jacket'
[T] de-he-le *dehele
[M] dehele 'short jacket without sleeves'

979 [A] 單衣·兀木素阿都

[C] dan yi 'unpadded clothes'
[T] u-mu-su-a-du *umu[r]su adu
[M] emursu etuku
[N] 979-962

980 [A] 皮襖·荅忽

[C] pi'ao 'fur-lined coat'
[T] da-hu *dahu
[M] dahû
[N] cf. entry 978 above

981 [A] 汗衫·伏托

[C] hanshan 'shirt'
[T] fu-to *fu[k]to
[M] fokto

982 [A] 縫衣·阿都阿藍必

[C] feng yi 'sew clothes'
[T] a-du-a-lan-bi *adu ara-mbi
[N] 962-538

983	[A]	衣紐·托活	
	[C]	yi niu 'button'	
	[T]	to-ho	<u>*toho</u>
	[M]	tohon	
	[S]	tohĕN	
984	[A]	脱衣·阿都素	
	[C]	tuo yi 'take off clothes'	
	[T]	a-du-su	<u>*adu su</u>
	[M]	su-	
	[S]	soomĕ	
985	[A]	補衣·阿都捏帖必	
	[C]	bu yi 'patch clothes'	
	[T]	a-du-nie-tie-bi	<u>*adu nietie-bi</u>
	[M]	niyece-	
	[S]	'imecimĕ	
	[N]	962-985-<u>bi</u>	
986	[A]	被褥·的伯洪失塞	
	[C]	bei ru 'bed quilt'	
	[T]	di-be-hung-ši-se	<u>*dibehun šis[h]e</u>
	[G]	puh-tih-hung = tih-puh-hung (557) ših-ših-hei (558)	
	[K]	dibohun šišihe	
	[M]	jibehun 'bedding quilt' sishe 'mattress quilt'	
	[S]	jifĕxuN, jiufuxuN šisĕxee, šisĕxĕ	
987	[A]	手巾·奉苦	
	[C]	shou jin 'napkin'	
	[T]	fung-ku	<u>*fungku</u>
	[M]	fungku	

988 [A] 絹·多課

[C] juan 'thin silk'
[T] do-ko *doko
[M] doko 'lining of a garment'
[S] doqu 'id.'

989 [A] 草鞋·斡兒火掃

[C] zaoxie 'shoes made of grass'
[T] o-r-ho-sao *orho sau
[N] 376-970

990 [A] 高麗布·素羅斡博素

[C] gaoli bu 'Korean cloth'
[T] su-lo-o-bo-su *sulo'o bosu
[H] so-kuo (326)
[K] sogo/solgo?
[M] solho
[S] solĕhoo

991 [A] 蟒龍衣·木都力阿都

[C] manglong yi 'dragon clothes'
[T] mu-du-li-a-du *muduri adu
[N] 406-962

992 [A] 毡衫·捏木兒額

[C] zhan shan 'felt shirt'
[T] nie-mu-r-e *niemur'e
[M] cf. nemerku 'raincoat, rainjacket';
nemerhen/nemergen 'a raincoat made of reeds'

993 [A] 網巾・望吉兒

[C] wang jin 'netting'
[T] wang-gi-r *wanggir
[N] J. *wanggir < Ch.

994 [A] 錦褥・昂出刺失塞

[C] jin ru 'brocade quilt'
[T] ang-ču-la-ši-se *ančura šis[h]e
[N] cf. 1064 *anču 'gold';
cf. also 998 *ančura
998(1064)-986

995 [A] 官帽・掛儞麻希刺

[C] guan mao 'official's hat'
[T] gua-ni-ma-hi-la *guan-i mahila
[N] *guan < Ch.
995-i[gen.]-972

996 [A] 束帶・掛儞兀木素

[C] shudai 'type of belt worn
by officials'
[T] gua-ni-u-mu-si *guan-i umusu
[M] umiyesun
[S] nimesuN, niumusuN
[N] 995-i[gen.]-996

997 [A] 細布・納兒洪博素

[C] xi bu 'fine cloth'
[T] na-r-hung-bo-su *narhun bosu
[N] 187-975

998 [A] 織金袍・昂出剌哈革出力

[C] zhi jin pao 'a long robe embroidered with gold'

[T] ang-ču-la-ha-ge-ču-li (ge-ču-ha-li?) — *ančura gečuhari

[G] 'an-č'un-wen-lah-hai (564)

[K] ancunlahai

[M] gecuheri 'brocade, satin with dragons or flowers depicted on it'

[N] the transcription reads ha-ge-ču-li (in that order); Ishida suggested the arrangement ge-ču-ha-li which, in the light of M. gecuheri, has been adopted here 994-998

999 [A] 毡條・劄伏失塞

[C] zhan tiao 'felt mattress'

[T] ǰa-fu-ši-se — *ǰafu šis[h]e

[M] jafu 'felt'

[S] jafĕ 'homespun carpet'

[N] 999-986

1000 [A] 粗布・麻博素

[C] cu bu 'coarse cloth'

[T] ma-bo-su — *ma bosu

[G] ma-rh (671)

[K] mar

[M] muwa

[S] maa

[N] 1000-975

1001	[A]	羅・洛	
	[C]	luo 'gauze, gossamer'	
	[T]	lo	*lo
	[G]	lo (562)	
	[K]	lo	
	[N]	*lo < Chinese	
1002	[A]	披肩・廈木扒	
	[C]	pei jian 'shawl'	
	[T]	sa-mu-pa	*samupa
	[M]	no cognate	
1003	[A]	紗・廈	
	[C]	sha 'gauze'	
	[T]	ša	*ša
	[G]	ša (561)	
	[K]	ša	
	[M]	ša	
	[S]	ša	
1004	[A]	綾・零紫	
	[C]	ling 'damask'	
	[T]	ling-ze	*lingze
	[N]	*lingze < Chinese	
1005	[A]	麻布・着多	
	[C]	ma bu 'hempen fabric'	
	[T]	ǰo-do	*ǰodo
	[M]	jodon	
1006	[A]	胡帽・發土麻希剌	
	[C]	hu mao 'barbarian hat'	
	[T]	fa-tu-ma-hi-la	*fatu mahila
	[M]	cf. fadu 'bag, pouch'	
	[N]	1006-973	

SECTION TWELVE - FOOD AND DRINK

1007	[A]	酒・奴勒	
	[C]	jiu 'wine'	
	[T]	nu-le	*nure
	[G]	nu-lieh (520)	
	[K]	nure	
	[M]	nure	
	[S]	nurĕ	
1008	[A]	飯・不荅	
	[C]	fan '[uncooked] rice'	
	[T]	bu-da	*buda
	[G]	puh-tu-kuai (523)	
	[K]	budgai	
	[M]	buda	
	[S]	bĕdaa	
1009	[A]	醬・迷速	
	[C]	jiang 'sauce'	
	[T]	mi-su	*misu
	[G]	yih-suh-wen (528)	
	[K]	isgun	
	[M]	misun 'soya sauce'	
	[S]	misuN 'fermented bean paste'	

1010 [A] 鹽·荅粗

[C] yan 'salt'
[T] da-tsu *datsu
[G] tah-puh-sun (527)
[K] dabsun
[M] dabsun
[S] dafĕsuN
[N] in light of the G./K. and M. forms, perhaps the underlying word here is *dabsun, though one might expect *dausun in Jurchen

1011 [A] 油·亦猛吉

[C] you 'oil'
[T] i-meng-gi *imenggi
[G] yih-men-kih (526)
[K] imengi
[M] imenggi, nimenggi
[S] niměŋĕ

1012 [A] 火·他

[C] huo 'fire'
[T] ta *ta
[G] t'oh-wei (21)
[K] tuwe
[M] tuwa
[S] tuaa

1013 [A] 柴·莫

[C] chai 'firewood'
[T] mo *mo
[N] cf. 352

1014 [A] 鹹·哈禿

[C] xian 'salty'
[T] ha-tu *hatu
[M] hatuhûn
[S] hatĕhuN

1015 [A] 煑·不祝

[C] zhu 'cook' (v)
[T] bu-ǰu — *buǰu
[M] buju-
[S] bujumě

1016 [A] 酸·珠書

[C] suan 'sour'
[T] ǰu-su — *ǰusu
[M] jušuhun
[S] jiušiuxuN

1017 [A] 食·者伕

[C] shi 'eat'
[T] ǰe-fu — *ǰefu
[G] če-fuh (535)
[K] ǰefu
[M] je- ; jefu (imper.)
[S] jemě
[N] *ǰefu is in the imperative form

1018 [A] 湯·失勒

[C] tang 'soup; hot water'
[T] ši-le — *šile
[M] sile
[S] silee

1019 [A] 淡·泥塔

[C] dan 'weak [in taste]'
[T] ni-ta — *nita
[G] nih-t'ah-pa (463)
[K] nitaba
[M] nitan

1020 [A] 糖·麻湯

[C] tang 'sugar'
[T] ma-tang — *matan
[M] matan 'a kind of sweet food made from barley; malt candy;

< Ch. 麻糖 matang

1021 [A] 甜·當出

[C] tian 'sweet'
[T] dang-ču — *danču
[M] jancuhun

1022 [A] 中飯·亦能吉不荅

[C] zhong fan 'noon meal'
[T] i-neng-gi-bu-da — *inenggi buda
[N] 29-1008

1023 [A] 麪·兀發

[C] mian 'flour, noodles'
[T] u-fa — *ufa
[G] wuh-fah (531)
[K] ufa
[M] ufa
[S] 'ufaa

1024 [A] 生肉·額速牙力

[C] sheng rou 'raw meat'
[T] e-su-ya-li — *es[h]u yali
[G] wuh-suh-hung (539)
[K] ushun
[M] eshun
[S] 'usĕxĕN, 'usuxuN
[N] 1024-917

1025 [A] 蜜・希粗

[C] mi 'honey'
[T] hi-tsu — <u>*hitsu</u>
[M] hibsu
[S] kifĕsuu
[N] the transcription might represent a Jurchen form <u>*hibsu</u>, but one might expect a form such as <u>*hiusu</u>

1026 [A] 豆腐・奴哈

[C] doufu 'bean-curd'
[T] nu-ha — <u>*nuha</u>
[M] no cognate

1027 [A] 晚飯・樣的不荅

[C] wanfan 'evening meal'
[T] yang-di-bu-da — <u>*yamdi buda</u>
[N] 275-1008

1028 [A] 熟肉・兀勒黑牙力

[C] shu rou 'cooked meat'
[T] u-le-he-ya-li — <u>*ure-he yali</u>
[G] wuh-lu-hei (539)
[K] urhe
[M] ure- 'to be well-cooked, to be done [of food]'
[S] 'uruxĕ yali
[N] 1028-917

1029 [A] 燒酒・阿兒其

[C] shao jiu 'araki'
[T] a-r-ki — <u>*arki</u>
[M] arki
[S] 'iariki 'distilled liquor or spirits'

1030 [A] 米糠・伯勒阿剌

[C] mikang 'rice-bran, paddy-chaff'

[T] be-le-a-la *bele ara

[N] 359-405

1031 [A] 把酒・奴勒劄發

[C] ba jiu 'raise one's wine-cup [as a sign of respect]'

[T] nu-le-ǰa-fa *nure ǰafa

[N] 1007-944

1032 [A] 貪酒・奴勒溫木忽

[C] tan jiu 'be greedy for wine'

[T] nu-le-un-mu-hu *nure unmuhu

[M] no cognate

[N] 1007-1032

1033 [A] 飲酒・奴勒兀迷

[C] yin jiu 'drink wine'

[T] nu-le-u-mi *nure umi

[N] 1007-1047

1034 [A] 熱酒・哈魯奴勒

[C] re jiu 'hot [=warm] wine'

[T] ha-lu-nu-le *hal[h]u nure

[N] 276-1007

1035 [A] 冷酒・廈忽魯奴勒

[C] leng jiu 'cold wine'

[T] ša-hu-lu-nu-le *šahuru nure

[N] 277-1007

1036 [A] 燒火・他得的

[C] shao huo 'light a fire'

[T] ta-de-di *ta dedi

[N] 1012-1042

1037 [A] 滚水・費塞木克

[C] gun shui 'boiling water'

[T] fi-se-mu-ke *fise muke

[M] fuye- 'to boil'

[S] fe'ixě mukee

[N] perhaps -se- is a mistake for -he- 1037-131

1038 [A] 火炭・他牙哈

[C] huo tan 'charcoal'

[T] ta-ya-ha *ta yaha

[M] yaha

[N] 1012-1038

1039 [A] 腥・泥速

[C] xing 'offensive smell, especially of fish or blood'

[N] ni-su *ni[n]su

[M] nincuhun

1040 [A] 割肉・牙力非塔

[C] ge rou 'cut meat'

[T] ya-li-fi-ta *yali fita

[M] faita-

[S] fiatěmě

[N] 917-cf.634

1041 [A] 臭・襪洪

[C] chou 'stinking'

[T] wa-hung *wahun

[M] wahun

[S] vahuN

1042 [A] 燒・得的黑

[C] shao 'burn'
[T] de-di-he *dedi-he
[M] deiji-
[S] dejimĕ, dijimĕ

1043 [A] 乾靜・博羅課

[C] ganjing 'clean'
[T] bol-lo-ko *boloko
[M] bolgo
[S] bolĕhĕn, bolĕhuN

1044 [A] 齷齪・哈塔出哈

[C] wochuo 'dirty. good-for-nothing'
[T] ha-ta-ču-ha *hatačuka
[M] hatacuka

1045 [A] 咬・兀勒

[C] yao 'bite'
[T] u-le *u-re
[N] cf. 492, 521 *u-mbi 'to bite'

1046 [A] 茶・插

[C] cha 'tea'
[T] ča *ča
[N] < Chinese

1047 [A] 飲・兀迷

[C] yin 'drink'
[T] u-mi *umi
[M] omi-
[S] iomimĕ

1048 [A] 煎・費伏

[C] jian 'fry'

[T] fi-fu *fifu

[M] fuifu- 'cook' (v)

1049 [A] 奠酒・奴勒撒兀

[C] dian jiu 'pour a libation of wine'

[T] nu-le-sa-u *nure sa'u

[M] cf. subu- 'to slake [one's thirst]'

1050 [A] 向火・他費勒

[C] xiang huo 'move towards the fire'

[T] ta-fi-le *ta file

[M] file- 'to warm oneself by the fire'

[N] 1012-1050

1051 [A] 點火・他泥都

[C] dian huo 'light a fire'

[T] ta-ni-du *ta nidu

[M] no cognate

[N] 1012-1051

1052 [A] 放火・他興答必

[C] fang huo 'fire off, set fire to'

[T] ta-hin-da-bi *ta hinda-bi

[M] sinda- 'to fire [a gun]'

[S] seNdamĕ, siNdamĕ

[N] cf. 853, where J. *hinda- also corresponds to M. sinda-
1012-cf. 853

1053 [A] 飯飽·不荅額于墨

[C] fan bao 'full [of food]; satiated'
[T] bu-da-e-yu-me — *buda eyu-me
[G] 'oh-pih-leh (537)
[K] ebire
[M] ebi- 'to eat one's fill'
[S] 'iivěmě
[N] 1008-1053

1054 [A] 香·享

[C] xiang 'incense'
[T] hiang — *hiang
[N] < Chinese

1055 [A] 口渴·昂哈我羅活必

[C] kou ke 'be thirsty'
[T] ang-ha-o-lo-ho-bi — *angga oloho-bi
[N] 884-235-bi

1056 [A] 麯·忽忽

[C] qu 'yeast'
[T] hu-hu — *huhu
[M] huhu
[S] xuxuu 'leaven'

1057 [A] 醋·粗

[C] cu 'vinegar'
[T] tsu — *tsu
[N] < Chinese

1058 [A] 菜蔬·素吉哈尺

[C] cai su 'vegetable food (as opposed to meat)
[T] su-gi-ha-či — *sugi hači
[M] hacin 'sort, type'
[N] 353-43

1059 [A] 早飯・替麻里不荅

[C] zaofan 'breakfast'
[T] ti-ma-li-bu-da *timari buda
[N] 272-1008

1060 [A] 火灰・他伏冷吉

[C] huo hui 'fire ashes'
[T] ta-fu-leng-gi *ta fulenggi
[N] 1012-146

1061 [A] 羊肉・賀泥牙力

[C] yangrou 'mutton'
[T] ho-ni-ya-li *honi yali
[N] 412-917

1062 [A] 鹿肉・布兀牙力

[C] lurou 'venison'
[T] bu-u-ya-li *bu'u yali
[N] 417-917

1063 [A] 驢肉・額黑牙力

[C] lürou 'donkey meat'
[T] e-he-ya-li *ehe yali
[N] 436-917

SECTION THIRTEEN - JEWELS AND VALUABLES

1064	[A]	金・安出	
	[C]	jin 'gold'	
	[T]	an-ču	*<u>anču</u>
	[G]	'an-č'uh-wen (568)	
	[K]	ančun	
	[M]	cf. aisin	
	[S]	cf. 'a'isiN	
	[N]	Ligeti, "<u>Note préliminaire</u>" p. 225, reconstructs *<u>alču</u> for G. 568	
1065	[A]	銀・猛古	
	[C]	yin 'silver'	
	[T]	meng-gu	*<u>menggu</u>
	[G]	meng-ku-wen (570)	
	[K]	mengun	
	[M]	menggun	
	[S]	meŋuN, muŋuN	
1066	[A]	銅・失力	
	[C]	tong 'bronze'	
	[T]	ši-li	*<u>širi</u>
	[G]	ših-li (573)	
	[K]	širi	
	[M]	sirin	
1067	[A]	珍珠・泥出	
	[C]	zhenzhu 'pearl'	
	[T]	ni-ču	*<u>niču</u>
	[G]	ning-ču-hei (572)	
	[K]	ninǰuhe	
	[M]	nicuhe	

1068	[A]	錫·托活羅	
	[C]	xi 'tin'	
	[T]	to-ho-lo	*toholo
	[M]	toholon	
	[S]	tohĕlĕ, tohuluN	
1069	[A]	銀壺·猛古湯平	
	[C]	yin hu 'silver pot'	
	[T]	meng-gu-tang-pin	*menggu tampin
	[N]	1065-574	
1070	[A]	玉·顧兀	
	[C]	yu 'jade'	
	[T]	gu-u	*gu'u
	[G]	ku-wen (569)	
	[K]	gun	
	[M]	gu	
1071	[A]	銀項圈·猛古塞勒黑	
	[C]	yin xiangquan 'silver necklace'	
	[T]	meng-gu-se-le-he	*menggu selehe
	[M]	cf. selhe 'the pendulous fold of skin under a cow's neck; dewlap; cf. selhen 'a cangue'	

1072 [A] 金臺盞・安出台力

[C] jin taizhan 'gold wine-cup with saucer'

[T] an-ču-tai-li   *anču taili

[M] taili 'a saucer for a wine cup'

[S] tiali

[N] the Chinese term taizhan does not appear in dictionaries of Modern Chinese. Franke translates it 'Becher mit goldenem (bezw. silbernem) Fuss'; the translation above is based on the definition in Ciyuan (1979 revised ed.) Vol. III p. 2590, which gives as a reference a passage in the Liaoshi.

1073 [A] 金帽頂・安出麻希剌寧古

[C] jin maoding 'golden knob on a skull-cap'

[T] an-ču-ma-hi-la-ning-gu   *anču mahila ninggu

[M] ninggu 'top of, above, over'

[S] nuŋuu, niuŋuu, niŋuu

[N] 1064-972-1073

1074 [A] 金戒指・安出貴非

[C] jin jiezhi 'gold finger-ring'

[T] an-ču-gui-fi   *anču guifi

[M] guifun

[N] 1064-1074

1075	[A]	銀耳墜・猛古遂忽	
	[C]	yin erzhui 'silver earrings'	
	[T]	menggu suihu	*menggu suihu
	[M]	suihu 'earrings worn by men'	
	[N]	1065-1075	
1076	[A]	金環兒・安出忽魯	
	[C]	jin huanr 'golden ring'	
	[T]	an-ču-hu-lu	*anču hulu
	[G]	huh-lu (548)	
	[K]	hulu	
	[M]	no cognate	
	[N]	1064-1076	
1077	[A]	鐵・塞勒	
	[C]	tie 'iron'	
	[T]	se-le	*sele
	[G]	seh-leh (574)	
	[K]	sele	
	[M]	sele	
	[S]	sele	
1078	[A]	銅錢・只哈	
	[C]	tongqian 'money'	
	[T]	ǰi-ha	*ǰiha
	[G]	či-hah (262, 575)	
	[K]	ǰiha	
	[M]	jiha	
	[N]	jihaa	
1079	[A]	金線・安出同合	
	[C]	jin xian 'golden thread'	
	[T]	an-ču-tung-gu	*anču tunggu
	[N]	1064-590	
1080	[A]	銀鐘・猛古忽塔	
	[C]	yin zhong 'silver goblet'	
	[T]	meng-gu-hu-ta	*menggu hu[n]ta
	[N]	1065-613	

1081 [A] 金盆・安出忿子

[C] jin pen 'golden dish'
[T] an-ču-fun-zi — *anču funzi
[N] *funzi < Ch. penzi
1064-1081

1082 [A] 金鍾・安出忽塔

[C] jin zhong 'golden goblet'
[T] an-ču-hu-ta — *anču hu[n]ta
[N] 1064-613

1083 [A] 銀臺盞・猛古台力

[C] yin taizhan 'silver wine-cup with saucer'
[T] meng-gu-tai-li — *menggu taili
[N] 1065-1072

1084 [A] 金耳墜・安出遂出

[C] jin erzhui 'golden earrings'
[T] an-ču-sui-hu — *anču suihu
[N] 1064-1075

SECTION FOURTEEN - WRITING

1085 [A] 勅書・阿兒八

[C] chi shu 'imperial rescript'

[T] a-r-ba *arba

[M] cf. 1086 below

1086 [A] 聖旨・阿兒哇

[C] sheng zhi 'imperial decree'

[T] a-r-wa *arwa

[G] 'a-lah-wa-kih (576)

[K] arawagi

[M] no cognate

[N] the G./K. forms are followed by the instr. suffix -gi; Jin Qicong reconstructs *alawa. It occurs

fairly often, but does not seem to have a cognate in Manchu. It is quite possible that this is a Khitan word. There is also an interesting parallel in the forms *arba and *arwa, and the forms given for 'beam', *taibu and *tai'u (535, 536)

1087 [A] 印信・朶羅

[C] yin xin 'official seal'
[T] do-lo *doro
[G] do-lo-wen (577)
[K] doron
[M] doron

1088 [A] 讀書・必忒塔替

[C] du shu 'study' (v)
[T] bi-te-ta-ti *bit[h]e tati
[M] taci- 'to learn'
[S] tacimĕ
[N] 1094-1088

1089 [A] 名字・革不

[C] mingzi 'name'
[T] ge-bu *gebu
[G] koh-puh (742, 780)
[K] gebu
[M] gebu
[S] gevĕ

1090 [A] 文書・必忒額

[C] wenshu 'documents'
[T] bi-te-e *bit[h]e'e
[G] pih-t'eh-hei (216)
[K] bitehe
[M] bithe
[S] bitĕxee
[N] this word usually appears as *bit[h]e, cf. 1094

1091 [A] 封記・計得黒

[C] feng ji 'seal' (v)
[T] gi-de-he *gide-he
[M] gida- 'press down'

1092 [A] 寫字・必忒阿剌

[C] xie zi 'write'
[T] bi-te-a-ra *bit[h]e ara
[M] 1094-538

1093 [A] 字錯・必忒恩得黑

[C] zi cuo 'mistake in writing'
[T] bi-te-en-de-he *bit[h]e ende-he
[M] ende- 'make a mistake'
[N] 1094-1093

1094 [A] 字・必忒

[C] zi 'writing'
[T] bi-te *bit[h]e
[N] cf. 1090 above

1095 [A] 使印・朶羅的甲必

[C] shi yin 'use a seal'
[T] do-lo-di-gia-bi *doro digia-bi
[M] cf. gide- (1091)
[N] 1089-1095

1096 [A] 學字・必忒阿藍必

[C] xue zi 'learn writing'
[T] bi-te-a-lan-bi *bit[h]e ara-mbi
[N] cf. 1092

1097 [A] 勘合・看活必忒

[C] kan he 'official check, official identification card, document'
[T] kan-ho-bi-te *kanho bit[h]e
[N] Ligeti "Deux tablettes" p. 216 has a long note on this word
1097-1094

1098 [A] 唱曲· 兀出羅

[C] chang qu 'sing'
[T] u-ču-lo *učulo
[M] ucule-
[S] 'uculĕmĕ, 'uculumĕ

SECTION FIFTEEN - COLOURS

1099 [A] 青・念加

[C] qing 'green, blue'
[T] nien-gia — *niengia
[G] nen[nun]-kiang (616)
[K] niyongiyan
[M] niowanggiyan
[S] niuŋiaN, niŋěniaN

1100 [A] 紅・伏良

[C] hong 'red'
[T] fu-liang — *ful[g]ian
[G] fuh-lah-kiang (624)
[K] fulagiyan
[M] fulgiyan
[S] fĕlĕgiaN, fulĕgiaN

1101 [A] 黄・素羊

[C] huang 'yellow'
[T] su-yang — *suyan
[G] so-kiang (618)
[K] sogiyan
[M] suwayan
[S] suyaN, suayaN

1102 [A] 白・尚加

[C] bai 'white'
[T] šang-gia — *šanggia
[G] šang-kiang (619)
[K] šangiyan
[M] šanyan, šanggiyan
[S] ṡiaŋaN

1103	[A]	黑・撒哈良	
	[C]	hei 'black'	
	[T]	sa-ha-liang	*sahalian
	[G]	sah-hah-liang (620)	
	[K]	sahaliyan	
	[M]	sahaliyan	
	[S]	sahaliN, sahĕliaN	
1104	[A]	綠・不兒哈博戳	
	[C]	lü 'green'	
	[T]	bu-r-ha-bo-čo	*burha bočo
	[M]	burga (old form: burha) 'willow tree' boco 'colour'	
1105	[A]	綵段・哈尺素者	
	[C]	cai duan 'varicoloured satin'	
	[T]	ha-či-su-ǰe	*hači suǰe
	[N]	43-974	
1106	[A]	紫・[illegible]洪	
	[C]	zi 'purple'	
	[T]	nio-hung	*niohun
	[M]	cf. niohon 'green' (or 'blue', in 'blue sky'); niohun 'pea-green'	
	[S]	nioohuN 'dark green'	
1107	[A]	表裏・禿苦多課	
	[C]	biao li 'outside and inside of a garment'	
	[T]	tuku doko	*tuku doko
	[G]	t'uh-k'o (544) to-k'o (545)	
	[K]	tuko, doko	
	[M]	tuku 'the outside of a garment' doko 'inside, the lining of a garment'	

1108	[A]	大紅・昂八伏良	
	[C]	da hong 'crimson [lit: 'big red']	
	[T]	ang-ba-fu-liang	<u>*amba ful[g]ian</u>
	[N]	1153-1100	

SECTION SIXTEEN - NUMERALS

1109	[A]	一・額木	
	[C]	yi 'one'	
	[T]	e-mu	*emu
	[G]	'oh-muh (636)	
	[K]	emu	
	[M]	emu	
	[S]	'eme	
1110	[A]	二・拙	
	[C]	er 'two'	
	[T]	ǰue	*ǰue
	[G]	čoh (637)	
	[K]	ǰuwe	
	[M]	juwe	
	[S]	juu	
1111	[A]	三・亦郎	
	[C]	san 'three'	
	[T]	i-lang	*ilan
	[G]	i-lan (638)	
	[K]	ilan	
	[M]	ilan	
	[S]	'ilaN	
1112	[A]	四・對因	
	[C]	si 'four'	
	[T]	dui'in	*du'in
	[G]	tu-yin (639)	
	[K]	duin	
	[S]	du'iN	

1113	[A]	五・順劄	
	[C]	wu 'five'	
	[T]	šun-ǰa	*šunǰa
	[G]	šun-čah (640)	
	[K]	šunǰa	
	[M]	sunja	
	[S]	suNjaa	

1114	[A]	六・甯谷	
	[C]	liu 'six'	
	[T]	ning-gu	*ninggu
	[G]	ning-ču (641)	
	[K]	ningu	
	[M]	ninggun	
	[S]	niŋuN, niuŋuN	
	[N]	G. 641 should be ning-ku, as corrected by Kiyose; *ninǰu means 'sixty' (cf. 1123)	

1115	[A]	七・納荅	
	[C]	qi 'seven'	
	[T]	na-da	*nada
	[G]	nah-tan (642)	
	[K]	nadan	
	[M]	nadan	
	[S]	nadĕN	

1116	[A]	八・劄空	
	[C]	ba 'eight'	
	[T]	ǰa-kung	*ǰakun
	[G]	čah-k'un (643)	
	[K]	ǰakun	
	[M]	jakun	
	[S]	jaquN	

1117 [A] 九・兀容

[C] jiu 'nine'
[T] u-yung *uyun
[G] wuh-ye-wen (644)
[K] uyun
[M] uyun
[S] 'u'iN, 'uyuN

1118 [A] 十・莊

[C] shi 'ten'
[T] ǰuang *ǰuan
[G] čua (645)
[K] ǰuwa
[M] juwan
[S] juaN

1119 [A] 二十・斡里

[C] ershi 'twenty'
[T] o-li *ori
[G] wo-lin (655)
[K] orin
[M] orin
[S] 'oriN

1120 [A] 三十・谷失

[C] sanshi 'thirty'
[T] gu-ši *guši
[G] ku-šen (656)
[K] gušin
[M] gûsin
[S] gošiN

1121 [A] 四十・得希

[C] sishi 'forty'
[T] de-hi *dehi
[G] t'eh-hi (657)
[K] tehi
[M] dehi
[S] dixi

1122 [A] 五十·速賽

[C] wushi 'fifty'
[T] su-sai *susai
[G] suh-sah-yih (658)
[K] susai
[M] susai
[S] susa'i

1123 [A] 六十·寗住

[C] liushi 'sixty'
[T] ning-ǰu *ninǰu
[G] ning-ču (659)
[K] ninǰu
[M] ninju
[S] 'iNju

1124 [A] 七十·納荅住

[C] qishi 'seventy'
[T] na-da-ǰu *nadaǰu
[G] nah-tan-ču (660)
[K] nadanǰu
[M] nadanju
[S] naděNju

1125 [A] 八十·劄空住

[C] bashi 'eighty'
[T] ǰa-kung-ǰu *ǰakunǰu
[G] čah-k'un-ču (661)
[K] ǰakunǰu
[M] jakunju
[S] jaquNju

1126 [A] 九十·兀容住

[C] jiushi 'ninety'
[T] u-yung-ǰu *uyunǰu
[G] wuh-ye-wen-ču (662)
[K] uyunǰu
[M] uyunju
[S] 'u'iNju, 'uyuNju

1127 [A] 一百・額木倘古

[C] yibai 'one hundred'
[T] e-mu-tang-gu — *emu tanggu
[G] t'ang-ku (663)
[K] tangu
[M] tanggû
[S] taŋĕ
[N] 1109-1127

1128 [A] 一千・額木命古

[C] yiqian 'one thousand'
[T] e-mu-ming-ha — *emu mingga
[G] ming-kan (664)
[K] mingan
[M] minggan
[S] miŋaN
[N] 1109-1128

1129 [A] 一萬・額木禿墨

[C] yiwan 'ten thousand'
[T] e-mu-tu-me — *emu tume
[G] t'u-man (665)
[K] tuman
[M] tumen
[S] tumĕN, tumuN

1130 [A] 一分・額木分

[C] yifen 'one fen [unit of money]
[T] e-mu-fun — *emu fun
[M] fun
[N] < Chinese

1131 [A] 一錢・額木只哈

[C] yiqian 'one qian [unit of money]
[T] e-mu-ǰi-ha — *emu ǰiha
[N] 1109-1078

1132 [A] 一兩・額木樣

[C] yiliang 'one tael [unit of weight]
[T] e-mu-yang — *emu yan
[G] yang (261)
[K] yan
[M] yan
[S] yaN
[N] < Chinese liang

1133 [A] 一百兩・額木倘古樣

[C] yibai liang 'one hundred taels'
[T] e-mu-tang-gu-yang — *emu tanggu yan
[N] 1109-1127-1132

1134 [A] 一千兩・額木命哈樣

[C] yiqian liang 'one thousand taels'
[T] e-mu-ming-ha-yang — *emu mingga yan
[N] 1109-1128-1132

1135 [A] 一萬兩・額木秃墨樣

[C] yiwan liang 'ten thousand taels'
[T] e-mu-tu-me-yang — *emu tume yan
[N] 1109-1129-1132

1136 [A] 一塊・額木發失

[C] yikuai 'one piece'
[T] e-mu-fa-ši — *emu fa[r]ši
[M] farsi
[S] farĕši
[N] 1109-1136

1137 [A] 一片・額木珠忒

[C] yipian 'one slice'
[T] e-mu-ǰu-te — *emu ǰute
[M] no cognate
[N] 1109-1137

1138 [A] 一對・額木珠勒

[C] yidui 'one pair'
[T] e-mu-ǰu-le *emu ǰure
[M] juru
[S] juru
[N] 1109-1138

1139 [A] 五十兩・速賽様

[C] wushi liang 'fifty taels'
[T] su-sai-yang *susai yan
[N] 1122-1132

1140 [A] 二錢・拙只哈

[C] er qian 'two qian'
[T] ǰue-ǰi-ha *ǰue ǰiha
[N] 1110-1078

1141 [A] 三兩・亦郎様

[C] san liang 'three taels'
[T] i-lang-yang *ilan yan
[N] 1111-1132

SECTION SEVENTEEN - GENERAL

1142 [A] 東・受温禿提勒革

[C] dong 'east'
[T] šeu-un-tu-ti-le-ge *še'un tutire[r]ge
[M] ergi 'side'
[N] the J. expression literally means ' the side where the sun rises'
5-50-re-1142

1143 [A] 西・受温禿黑勒革

[C] xi 'west'
[T] šeu-un-tu-he-le-ge *še'un tuhere[r]ge
[M] sun tuhere ergi
[N] lit. 'the side where the sun sets'
4-49-1142

1144 [A] 南・珠勒革

[C] nan 'south'
[T] ǰu-le-ge *ǰule[r]ge
[M] julergi
[S] julěrixi

1145 [A] 北・伏希革

[C] bei 'north'
[T] fu-hi-ge *fuhi[r]ge
[M] no cognate

1146 [A] 左・哈速

[C] zuo 'left'
[T] ha-su *has[h]u
[M] hashu
[S] hasěhuu

1147 [A] 右・亦替

[C] you 'right'
[T] i-ti *iti
[M] ici
[S] 'icii

1148 [A] 中・都林八

[C] zhong 'middle'
[T] du-lin-ba *dulimba
[G] tu-li-lah (610)
[K] dulila
[M] dulimba
[S] dioliNbaa

1149 [A] 前・住勒革

[C] qian 'before, in front of'
[T] ǰu-le-ge *ǰule[r]ge
[M] julergi 'front, south'
[S] julěrixi

1150 [A] 後・阿木剌

[C] hou 'back, behind'
[T] a-mu-la *amula
[G] 'a-muh-lu-kai (599)
[K] amurgai
[M] amala 'afterwards, later'

1151 [A] 内・朶羅

[C] nei 'in, inside'
[T] do-lo *dolo
[G] to-lo (600)
[K] dolo
[M] dolo
[S] dolě, dolu

1152 [A] 外・禿魯革

[C] wai 'outside'
[T] tu-lu-ge *tulu[r]ge
[G] t'uh-li-leh (601)
[K] tulile
[M] tulergi
[S] tiulĕrixi, tulĕrixi

1153 [A] 大・昂八

[C] da 'big'
[T] ang-ba *amba
[G] 'an-pan (29)
'an-pan-lah (668, 724)
[K] amban
[M] amba
[S] 'amĕ, 'aNbuu
[N] Kiyose points out that the form in G. 668 and 724 is a scribal error

1154 [A] 小・阿沙

[C] xiao 'small'
[T] a-ša *aš[h]a
[M] asihan
[S] 'aṡihĕN, 'aṡĕhĕN

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Aotun Liangbi shi	奧屯良弼詩
Awanokuni bunko	阿波國文庫
Azuma kagami	吾妻鏡
Ba sui er	八歲兒
Baijiaxing	百家姓
Baishi celin	白氏策林
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Bei da wang muzhi	北大王墓誌
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Bing shu	兵書
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Kongfuzi shu 孔夫子書
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Koryŏ-sa 高麗史
kuan 款
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Kyŏng-guk-tae-chŏn 經國大典
Kyŏngwŏn 慶源
Lailiu 淶流
Lalin 拉林
Laozi 老子
Li Bu 禮部
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Liao Jin Yuan yiwenzhi 遼金元藝文志
Liaoning daxue xuebao 遼寧大學學報
Liaoning shehui kexueyuan 遼寧社會科學院
Lishi yanjiu 歷史研究
Liuhe banjieshan 鎏河半截山
Liuzi 鎏子
Lunyu 論語
Mamiya Rinzō 間宮林藏
Mammō 滿蒙
Manshū gakuhō 滿洲學報
Manshū shigaku 滿洲史學
meng'an 猛安
Mengzi 孟子
Mingshui 洺水
Ming wang shen de, si yi xian bin 明王慎德四夷咸賓
Ming yiwenzhi, bubian, fubian 明藝文志、補編、附編
Mombushō kagaku kenkyū hōkoku shūroku 文部省科學研究報告集錄
mouke 謀克
Naikaku bunko 內閣文庫
Naitō Torajirō 內藤虎次郎
Neimenggu daxue xuebao 內蒙古大學學報
Neimenggu shehui kexue 內蒙古社會科學
Nihon Chūgoku gakkai 日本中國學會
Nuergan Yongningsi bei 奴兒干永寧寺碑
Nüzhen jinshi timing bei 女真進士題名碑
Nüzhen zi shu 女真字書
Nüzhi da zi 女直大字
Nüzhi xiao zi 女直小字
Nüzhi zimu 女直字母
Pangu shu 盤古書
Penglai 蓬萊
Pukch'ŏng 北青

Qi sui er 七歲兒
Qian Daxin 錢大昕
Qian zi wen 千字文
Qingling 慶陵
Qingyuan 慶源
Quhua 去化
Qu Peimo 曲培謨
Rekishi chiri 歷史地理
Rekishi kyōiku 歷史教育
renyin 壬寅
Sa-yŏk-wŏn 四譯院
Seikadō bunko 靜嘉堂文庫
Seikei jihō 盛京時報
Seikyū gakusō 青丘學叢
Shangshu 尚書
Shanyu shu 善于書
Shehui kexue zhanxian 社會科學戰綫
shence 神冊
Shi'er zhu guo 十二諸國
Shigaku kenkyū 史學研究
Shigaku zasshi 史學雜誌
Shikan 史觀
Shiji 史記
Shinagaku 支那學
Shirin 史林
Shixue jikan 史學季刊
Shixue nianbao 史學年報
Shizong 世宗
Shodō zenshū 書道全書
shouguo 收國
Shuazu 耍祖
Shujing 書香
Sikuquanshu 四庫全書
Silingol 錫林郭勒

Si yi guan	四譯(夷)館
Sizhou	泗洲
Sŏul taehakkyo nonmunjip	서울大學校論文集
Sunbin shu	孫臏書
Sunzi	孫子
taihe	泰和
Taigong shu	太公書
Taizu	太祖
Telin	特林
tianfu	天輔
T'ong-mun-guan	通文館
T'ong-mun-guan-chi	通文館志
Torii Ryūzō	鳥居龍藏
Tōyō bunka	東洋文化
Tōyō bunko	東洋文庫
Tōyōshi kenkyū	東洋史研究
Uraru-Arutai gakkai	ウラルアルタイ學會
Wada Kiyoshi	和田清
Wanbu Huayanjing ta	萬部華嚴經塔
Wang Shizhen	王世貞
Wangshougong	萬壽(寿)宮
Wanyan Xiyin	完顏希尹
Wenlinlang	文林郎
Wenxue nianbao	文學年報
Wenwu	文物
Wenxian	文獻
Wenzhongzi	文中子
Wu-lan-mao-du	烏蘭茂都
Wuzi	吳子
Wu Zixu shu	伍子胥書
Xi Han shu	西漢書
Xianping fu	咸平府
Xiao er lun	小兒論
Xiaojing	孝經

Xiao Xiaozhong muzhi	蕭孝忠墓誌
Xigushan	西孤山
Xin changzheng	新長征
Xingshu	行書
Xing Yuren	邢玉人
Xin Tang shu	新唐書
Xinya xuebao	新亞學報
Xixia	西夏
Xiyin	希尹
Xizong	熙宗
xuande	宣德
Xueshe	學舍
Yang Bin	楊賓
Yang Pu	楊仆
Yangshulinshan	楊樹林山
Yangzi	楊子
Yantai	宴臺
Yanzhou shanren sibu gao	弇州山人四部稿
Yelü Yanning muzhi	耶律延寧墓誌
Yi-cho Shil-lok	李朝實錄
Yigaidage	移改達葛
Yijing	易經
yiqiu	乙丑
Ying Li bei	應歷碑
Yong-bi-ŏ-ch'ŏn-ga	龍飛御天歌
Yongningsi	永寧寺
Yoshi taehakkyo sahak hoe	延禧大學校史學會
Youdeguan	佑德觀
Zhang Hui	張煒
Zhao Yong da jiangjun tongzhi Xiongzhou dushi muji	昭勇大將軍同知雄州度使墓碣
Zhongyang minzu xueyuan xuebao	中央民族學院學報
Zhongyuan yinyun	中原音韻

Zhubu Buxiuhong	主溥卜修洪
Zi shi wei	自侍衛

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ABBREVIATIONS

AOH	Acta Orientalia Academiae Scientiarum Hungaricae
BEFEO	Bulletin de l'Ecole Française d'Extrême Orient
BSOAS	Bulletin of the School of Oriental and African Studies
IIRAN	Izvestija Imperatorskoj Rossiskoj Akademii Nauk
JA	Journal Asiatique
JRAS	Journal of the Royal Asiatic Society
T'P	T'oung Pao
UAJ	Ural-altaische Jahrbücher
ZVOIRAO	Zapiski Vostočnago Otdelenija Imperatorskago Russkago Arxeologičeskago Obščestva

Characters for the titles of journals in Chinese, Japanese and Korean are given in the Glossary.

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APPENDIX:

FACSIMILE OF THE SINO-JURCHEN DICTIONARY

WITHOUT JURCHEN SCRIPT

(AWAKUNI MS.)

女直譯語

天文門

1 天 阿瓜
雲 㐫吉
雨 阿古
雷 阿甸
5 日 受塩
月 別阿
星 瓜失哈
霜 塞忙吉
雪 領都
10 雹 慞雲吉

露 失雷
氣 速埋
陰 㐫魯凡
合天理 阿瓜亦朶羅苔哈
15 晴 哈剌哈
霧 塔兒麻吉
煙 尚加
如 拙勒莫
[illegible] 發兒洪
20 [illegible] 黑兒里
天上 阿瓜得勒
[illegible] 塔兒哈

天下 阿瓜伏職勒
天邊 阿瓜者尺
25 雪下天冷 亦忙吉栥黑阿瓜厦忽〻
風似箭 領都桯魯革塞
天有霧 阿瓜塔兒麻吉必
逆天者亡 阿瓜伏苔速黑得〻侑
月明如畫 別革忙亦能吉革果
30 天要下雪 阿瓜亦忙吉勒塞必
天高 阿瓜得
天晴 阿瓜哈剌哈
無雨進朝 阿古阿誇韓兒生朶深哉
天陰 阿瓜㐫魯凡

35
天晚
天氣熱
天上有雲
天晚
天旱
40
狂風大有塵
祭天
天知
絲雲
敬天
45
雲遮
雲開

阿瓜革兒克
阿瓜哈魯
阿瓜得勒忒吉必
阿瓜樣的哈
阿瓜頁力哈
昂八額都不剌呉必
阿瓜珠黑
阿瓜撒剌
哈尺忒吉
阿瓜忒其
忒吉或的黑
忒吉内黑

天要下雨
順天者昌
日落
50
日出
日短
日長
月落時進朔
天氣冷
55
日斜
日中
日影
日高

阿瓜阿古勒塞必
阿瓜荅哈哈得過兒迷
受溫忒黑黑
受溫忒提黑
受溫佛活羅
受溫過迷
別忒黑勒額力斡兒茲外溪奴
阿瓜扇忽魯
受溫迷灼
受溫亦能吉佛
受溫黑兒墨
受溫得

天起風
60
星滿天
雲開日出
日照
月出
月落
65
月滿
雲霧滿山
密雲欲雨
月圓
月缺
70
月斜

阿瓜額都得得黑
兀失哈阿瓜剳魯
忒吉内里受溫忒提黑
受溫受出哈
別忒提黑
別忒黑黑
別剳剌哈
忒吉塔兒麻吉阿力剳魯
忒吉兀者阿古勒塞必
別木力額
別額測
別迷灼

月明
連日有雨
75
雷響
月黑
雷打了
月影
月蝕
昨夜下雨
月照
80
月盡
有雨免朝
雨不住

別革陌
亦能吉開阿古必
阿甸捏必
別發兒洪
阿甸都黑
別黑兒墨
別者克
失塞多博力阿古哈
別受出哈
別魰的哈
阿古尺釋兒多朵溪荅語
阿古翁得語

星多 兀失哈昂八剌
星稀 兀失哈塞力
85 星少 兀失哈我鎖
風息 額都納哈哈
星落 兀失哈禿黑黑
大風 昂八額都
雷聲 阿甸都必
90 大雨 昂八阿古
春風 揑揑里額都
風吹 額都伏冷必
雨住 阿古翁苦必
風大 額都的必

95 風冷 額都厦忽魯
無雨 阿古阿誇
好風 賽因額都
好雨 賽因阿古
雹下 博雪禿黑必
100 小雨 阿沙阿古
有雨 阿古必
霧散 塔兒麻吉內黑
霆下 亦忙吉禿黑必
煙多 尚加昂八剌
105 露乾 失雷餅羅洽
日蝕 受溫者克

露濕 失雷兀失黑
煙出 尚加禿提黑
煙息 尚加納哈哈
110 天理 阿瓜荅哈
冰 珠黑
明星 莽帖兀失哈
風起 額都得得黑
風響 額都根必
115 雪薄 亦忙吉捏克葉
雪大 亦忙吉昂八
雪厚 亦忙吉的剌迷
雪消 亦忙吉翁克

北斗星 納荅兀失哈
120 霧收 塔兒麻吉黑忒黑
煙起 尚加得得黑
煙散 尚加內黑
天河 阿爪亦必剌
煙旱 尚加或的黑
125 煙收 尚加黑忒黑
冰凍 木克革提黑
斗 納荅
月上進朝 別得得黑得斡兒 多兀深奴

地理門

江 兀剌